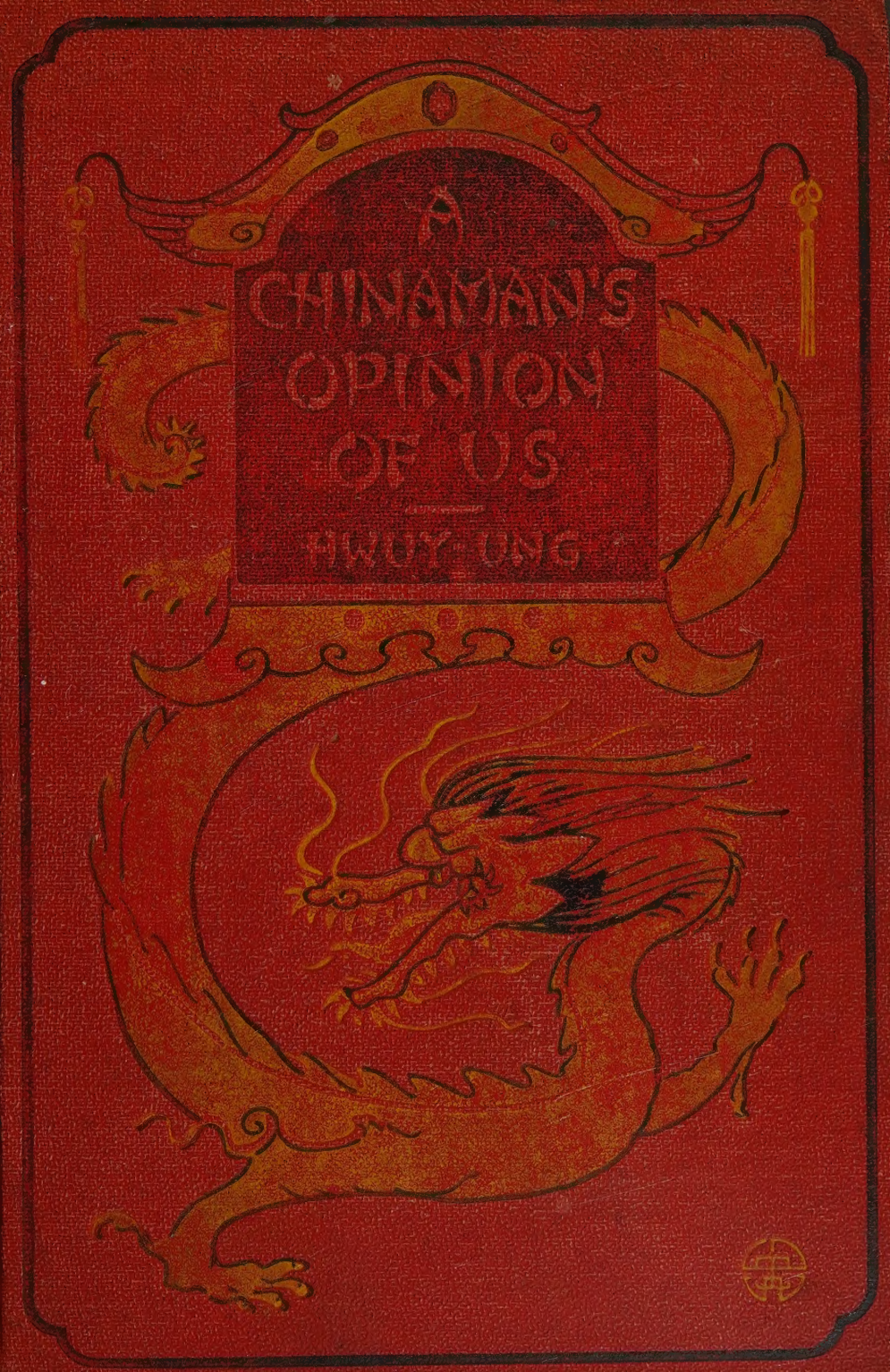
A CHINAMAN'S OPINION OF US



HWUY UNG

500
8U
V

A CHINAMAN'S OPINION OF US AND OF HIS OWN PEOPLE

A CHINAMAN'S OPINION OF US AND OF HIS OWN PEOPLE

(As expressed in letters from Australia to his friend in China)

WRITTEN BY

HWUY-UNG

(*Mandarin of the Fourth Button*)

TRANSLATED BY

J. A. MAKEPEACE, M.A.

Methodist Mission, Lao-kua-chen, Canton

"The best part of knowledge is being aware of one's own ignorance."

—LÂO-TSE.

NEW YORK : : FREDERICK A. STOKES COMPANY : : MCMXXVII

Copyright, 1927, by
FREDERICK A. STOKES COMPANY

All rights reserved

Printed in the United States of America

PREFACE

The letters contained in this volume, translated into English from the original Chinese, were sent to me in 1913 in the form of a bundle of MSS. by my dear friend J. A. Makepeace, for many years a strenuous worker in one of the Missions of Southern China. Accompanying the bundle was a letter to me from which I will quote a few paragraphs:

> "Knowing your taste for exotic literature, also in remembrance of our life-long friendship, I think I now cannot send these quaint letters to any one more likely to appreciate the gift than yourself." (This was during my friend's illness which terminated fatally.)
>
> "They represent the prevailing thought of the longest lived nation in the history of the world, a nation containing one-third of the earth's population, now awaking from its many ages of somnolence. The power of such a mass of humanity—possessed of indefatigable patience, obstinacy and endurance, allied with wonderful physical and mental capabilities—their unconcern for death and their hatred of foreigners, should make us eager to know something of them, of their opinion of the white race, and of their probable attitude towards us in the future."

I now leave the Rev. John Makepeace to give further information.

THEODORE TOURRIER.

240, *Barker's Road,*
Glenferrie,
Victoria.

INTRODUCTION

The following letters were written by Hwuy-ung, one of the class of *literati* and a social reformer, to his (and my) friend Tseng between the years 1899 and 1912. They came into my possession through Tseng-Ching, a scholar, who urged me (and helped me) to translate them into English, so that the reforms suggested by his enlightened countryman might meet with due recognition and support from abroad. It was also his intention to have the Chinese version published and distributed among his countrymen, in order (under God's gracious will) that their eyes might be opened to their shortcomings and the race strengthened and rejuvenated.

On my part, I have been encouraged to assist in the arduous task of translation by the conviction that the opinions of a cultured man regarding our own not always irreproachable mode of life—of a man of a race whose characteristics are often the antithesis of our own—cannot fail to be both interesting and instructive.

Of course much of the beauty of the author's classic style, having no equivalent in our language, has been necessarily sacrificed; while the contrast between the modern language description of everyday life and the archaic character pictures of Confucius and Mencius is also wanting. Translations from them have been borrowed from the version of Dr. James Legge. But I have endeavored to preserve in

a slight measure the ingenuous quaintness that pervaded Hwuy-ung's original text by a similar association of ideas, when not subversive of lucidity. When at times Hwuy-ung ("the modest one," so self-styled in accordance with his classical career) more deeply investigates the problems of our social life and his arguments then become more involved, I have found it impossible to adhere to the peculiar terminology of the original, and have therefore resorted to paraphrase in order to give a clearer exposition of his meaning.

Also I have thought it advisable to omit the constantly recurring complimentary phraseology, notably of the first letters; subsequently, under the influence of his surroundings, he adopts a less stilted and more natural mode of expression. Matters of family concern and political interest were deemed of small value likely to obscure more important issues and therefore were left out. I have endeavored to assist the reader in understanding certain expressions and new-coined words, and to explain an occasional historical or geographical allusion.[1] Having delivered myself of these preliminary remarks, I shall now proceed to give some information concerning our letter-writer personally.

Hwuy-ung was born some hundred and fifty miles to the north of Canton in the walled village of Jen Te Chuang, on the Pe-kiang, near Shao-chau, where his father resided as *tao-t'ai*. After a youth passed in study, at the age of eighteen he was, in his second examination, successful in winning the degree of *Chu-Jin*. His studies were, however, interrupted by

[1] These notes are not here included, but can be provided if desired. (T. J. T.)

his father's death, when the property left was divided among the family and he had to give his time and attention exclusively to a large farm. He became one of the headmen of his village, afterwards being promoted to the office of sub-prefect and created a *kwun* of the blue (4th) button. While in this capacity, Hwuy-ung became acquainted with the reformer K'ang Yu Wei from whom he absorbed many liberal notions of western origin. The Emperor Kuang Hsu, hearing of K'ang, granted him an interview, after which he arrived at the conviction that the old-world methods of the Chinese must finally be relinquished, if the nation and his dynasty were to be saved. From that time edicts of reform began to be issued. This advance to modernity was unfortunately checked by the Emperor's deposition and imprisonment, brought about by the unscrupulous and reactionary Empress-Dowager Tsu Hsi, who suppressed reform and caused those reformers that could be apprehended to be decapitated. Hwuy-ung escaped to Australia in the beginning of 1899.

It is probable that he was greatly impressed and grieved by the power of foreign arms and the weakness of his country, the aggressive action of the European nations and the threatened partition of China. The easy victories of the English and French, and, later, of the Japanese, over his compatriots in 1860 and 1895, had been followed by the general shameful scramble for Chinese territory: Germany "leasing" Kiao-chao in 1897, Russia following suit with Port Arthur, England with Wei-hai-wei, France with Kwang-chou-wan—in 1898. China, he perceived, if still to exist as a whole, must

radically reform its social and political organization and if desirous of attaining independence must conform to modern ways. The cause of his country's weakness—an invitation to the predatory spirit of other nations—must be ascertained together with the secret of the strength of her despoilers. In the fervor of true patriotism he determined to study this question and make the results known to his countrymen. This led him to consider which land offered most inducements for such a study. The comparative proximity of Australia with its advanced social conditions, and the fact of a cousin of his residing in the capital city of Victoria, soon determined his choice and before many weeks had passed since the persecution of his fellow-reformers, he escaped to the great island-continent and began the experiences hereinafter set down.

J. A. Makepeace, M.A.

Methodist Mission
Lao-kua-chen, Canton
China.

A CHINAMAN'S OPINION OF US AND OF HIS OWN PEOPLE

Ai-ya! virtuous bond, inform your little brother how it has fared with the great reformer K'ang and others—like the mean scholar—his disciples. When again shall I tread the sacred soil? But I must let-go heart.

I will now give my elder brother teaching of my doings, little deserving your gracious attention; but what might be expected from my poor abilities? I got on the fireship of the Rising Sun nation at Hong Kong. I preferred the company of the little brown men, who resemble us in some ways—for did they not learn all from us?—to that of the white men of the West, amid the perils of the vast ocean. These little dwarfs have propriety and courteous demeanor. They have not the queue nor do they shave their heads; and they wear the sea clothes of the Western people. Their skin is brown; they have not our golden color. How these little men could have overcome our invincible warriors can only be explained popularly by their alliance with the spirits of evil. On the ship were some of the strange beings who dwell in the land of the New Golden Mountains. They resemble the whites I saw in Canton. It is said that they conquered the big island ages ago under their great general Kuk, who discovered it, the sound of whose name was great. These ghastly white-faced people seem half asleep, walking dead men; for though they speak, I can hear nothing, so faint is their utterance. This made me turn round on myself and regret going to their country. How learn the language of dumb men? How can I speak what I not hear?

One of the black-haired race divided the cabin with me and we ate our rice together. I should not

have known how to use their peculiar eating implements, which are clumsy compared with our chopsticks, if even I could have swallowed their unsavory messes.

I saw two white men meet on the deck and catch hold of each other's right hand. I had fear of one throwing the other over his head into the angry waters, believing them engaged in struggle. It was only their form of salutation; they had friendship. The explanation-rule of this is, that their hands being free, they have no weapons; they are peaceful. It is well, the custom is good; for I have heard of a tribe of these white-faced people living in the land of Mei who always carry little guns hidden in their sleeves which they pull out and fire when they have *ch'i.* I shall have no buying-selling with that tribe.

On the third day the sea surface not peaceable, the wild spirits of the air striking at the nature demons of the water, beat into dark hollows and white ridges the troubled surface. Added to this the dragon of the deep—as our priests would say—offended by the weight of our big fireship, which it took for some unknown monster, turned and twisted below, making mountains and valleys dreadful to behold. The black clouds above were omens of the floods that poured from the heavens. The words of King Muh described how I felt. "The trembling anxiety of my mind makes me feel as if I were treading on a tiger's tail or walking on spring ice." I was shaken with pallid fear. The lines from the *She King* arose in my mind:

> "Oh, Heaven, who gave me birth!
> How was it at such an inauspicious time?"

Where were we going? Some might say that as our ship had no eye, how could it see which way to go? I looked at the Shiplord and his officers who were as calm as Buddhas and as brave as bears and grizzly bears. The helm-workman was tied to the wheel. The ship family all active; but why they not seek to propitiate the contending spirits with incense burning and offerings, or drive them away with the noise of gongs and the explosions of bombs and crackers, I not know. Perhaps their minds have too much clear brightness.

Ai-ya! most honorable elder brother, I apprehended a tombless end, my spirit unworshiped by offspring, myself a hungry ghost! The pit of my stomach, the seat of all delight, lost its occupant and its throne was as usurped by a malignant demon that seemed to struggle violently within me. My gall-bladder had shrunk. I concluded there was no rungo out. Thus did I remain, not eating my rice, like one about to fall into an abyss, until the ship passing through a cleft in the land left its tormentors behind and entered a calm inner sea and so arrived at the mouth of the great city of Mei-li-pang.

If I had looked in wonderment at the few specimens of the foreign devils in Canton and on the fireship, I was now as one of a flock of sheep, without the shepherd, come to cross roads. Happily my sea companion benevolently offered to conduct me to my cousin's house. The sight of so many of these uncouth beings, all alike and clad in the same somber and ungainly garments, was not pleasing. They appear to be very ugly; and the women, though not all ugly, are bold in their manner and unseemly in their dress. But I am not in a condition to give correct

judgment; therefore, honorable elder brother, take these opinions only as the green unripe fruit of the tree. The efforts to free myself, through the mouth as of spirits that had entered into me, have left me weak and lazy. I may see differently when my eyes are less dazed by the glare of many novelties. At present I not know east from west.

One of the first things I noticed was the great waste of land in the width of the roads, which might with more profit be placed under cultivation. But the cubit points of the immense buildings render it necessary for them to be far apart; if nearer, the sun's light would not penetrate the depths between the two cliffs. I saw so many strange sights, as I came along with my companion, who is a resident merchant, that I cannot now speak of them for fatigue. This good man helped me in passing the interpreter's questions—though I had already prepared the answers and the papers, so that they admitted me as one long absent who had forgotten the language. He is a merchant residing in Mei-li-pang returning from visiting his family. He thinks with me that we can learn much from these barbarians in some things. We rode in a horseless carriage very smoothly along, being pulled forward by a rope under the street by some ingenious device.

My guide left me at the door of my cousin's shop. He had changed his clothing for the western garb, but I not having that change was the object of very disagreeable attention on the part of boys and street pirates who followed us to my cousin's shop, pushing against us and soiling the silk of my official robes with dirty missiles.

With great relief I entered the shop, after thank-

ing my friend and hoping that his returning steps would be safe. I was hospitably received by my cousin, who lodged me in his house, where, after early rice and a troubled sleep, I am writing this poor account of my travels, emboldened by the knowledge of my honorable elder brother's generosity in overlooking his younger brother's many faults. I can write no more, having fatigue. May my noble elder brother soon send a return-letter to the little scholar who will be awaiting, as one who is sleepless wishes for the dawn; and may the Three Kinds of Abundance be his lot for ten thousand years.

LETTER II

To TSENG-CHING, *from* HWUY-UNG.

March 15, 1899

Venerable Brother,

My cousin having lived in this city for many years has not only adopted the dress of the country but also many of the ways. He has counseled me do the same if I wish to pass unmolested through the streets. Foreign clothes or manners seem to excite much curiosity; even a slight variation from their own style, the wearing of a long beard, or long hair, or change in the dress of woman—which I am informed by my cousin is rather frequent—is enough to gather a crowd which closes round, pushes, throws rubbish and sometimes proceeds to violence. With us dislike for foreigners has some excuse; they have made us suffer humiliation and loss of territory. But our city bandits generally content themselves

with a muttered *Fan Kwei* or the stopping of their noses as if to show that the foreigner stank.

I am studying the language spoken here which is the same as that of Ying-ka-li, for the residents originally came from that country; my cousin is assisting me when there is not much buying-selling. He says something in this curious-sounding tongue, gives me the explanation-rule and I repeat after him. This is the best way, for we scholars have much recording-faculty. What a strange manner they have here of fixing their speech on paper—no pencil (brush), no ink slab, none of the variety seen in our characters. They have slit pieces of metal to hold the ink which is kept liquid in small glass vessels. Will my honored elder brother believe me when I say that there are only twenty-six different signs! and we have twice as many thousand! These simple signs are formed into groups of infinite variety, and then they correspond to ideas. But what a poor language it must be, with only twenty-six signs! Each of these signs has a sound; yet when they are grouped, all the separate sounds go to make only one. I have trouble in understanding this; for I give the sound of each sign. As our proverb says:—"Everything is difficult at first"; so it may come easy in the end. At present when I hear this tongue—or, I should say, the echo of it—I can grasp at nothing. I am like one clutching at the mist, ten parts perplexed. The people here not open their mouths; they whisper through their lips, which makes it difficult to discover variety in the sounds. And these sounds, what are they but as the twittering of distant birds and quacking and hissing of geese? There are no emphases, no tones. When two or three are con-

versing they do not regard one the other; you cannot always tell who is speaking, for all are as the three Buddhas—motionless; their heads, their hands and even their lips not moving. For what cause they do not rouse themselves, I know not. My cousin tells me it is because all their strength is expended in winning money. I must not have impatience, but remember what the Prince of Men advises:—"In learning there should be a humble will." Just as their language has the sameness of the desert of Gobi, so is their appearance. They all look alike, though differing in height; some being very tall. They remind me of the *Shui-nin* I have often seen in our rice fields and could never distinguish one from the other. I have heard, nevertheless, that these animals have each a different countenance for the farmer who owns them. So it may be for the inhabitants of this country. My present idea of them is ugliness and stiff angular demeanor, perhaps due to ungainly garments. Their eyes have a peculiar look in them; they lie on a straight line, and are green and blue, sometimes brown. Their cheeks are white and hollow, though occasionally purple; their noses like sharp beaks, which we consider unfavorable. Some of them have thick tufts of hair, red and yellow, on their faces, making them look like monkeys. Their arms and ears do not reach to the ground as they are depicted by us. Though sleepy-looking, I think they have intelligence. Their garments are tight-fitting, and very uncomfortable in hot weather, as it is now; in the dignity and grace of our flowing drapery they are wanting. This I know, having been advised by my cousin (who did not desire a vagrant crowd gaping into his shop) to

adopt their clothing. Though I have difficulty in bending my knees, they seem here to have overcome that, for they lift their feet like prancing Manchu ponies; so different from our smooth gliding over the ground. Truly a wonderful people! They do everything in a manner contrary to us. They have many devices that make the spirits their servants or harmless. If I had been on one of our sailing ocean ships in that dreadful storm when all nature's demons seemed to be assailing us, my spirit had been handed to Heaven and our vessel resting in the sea-dragon's palace. It is so; we should be better without the defects of *Keu* and *Wang* which do not exist here.

The heat has been great in this city, whereas with you it will be still cold. The sudden change I found here made your small younger brother weak, as one smitten with a paralysis. I have a little ignoble disease on the body, but, honorable Tutor, it will pass away in the time of a shower of rain. In the streets there are fully as many women as men to be seen; not so in our cities. My cousin informs me that they nearly all have virtue. Certainly I did not think so the first days. My elder brother knows what we think of "women who smile in the street"; and how it is that few women, and those only of the lowest class, walk about—being always carried in covered chairs—and even then are never accompanied by men. If my aged brother saw men and women walking together with arms linked, touching hands when meeting—with us so strictly forbidden —looking at each other with bold smiles and without the sense of shame—what would he think? That he was, like Gautama Buddha, subjected to the

temptations of voluptuous beauties sent by Ti-tsang for his downfall; or that a bad dream had followed the food and cups. Also not according to our rules of propriety is the dress of these women which permits the contour of their form to be discernible. The men appear to have all the modesty—strange people! The narrow robes that come so close round the lower limbs of the women, were probably intended to prevent them running about far from their homes; as are the immense hats also meant to hide their faces from the public view. If such was the first intention, it has failed. But I speak as one glutted with undigested knowledge, and should remember "to speak carefully, and be slow to speak."

We are now approaching the vernal equinox of our country which corresponds with the autumn equinox here; so we should expect cool weather. Instead, we are oppressed with heat. Heaven's breath changes continually in this country, my cousin tells me; being often cold in summer and warm in winter—truly the land of contradictions. In one day, he informed me, you may be moist with perspiration, then suddenly a dust storm will arise, the direction of the wind change, and, in a lightning flash, you will be shivering with ice's cold. Now day I would have taken my umbrella and fan on going forth. But my cousin begged me not to do so; carrying them even in hot weather not being the custom. These necessaries are only used by the women; though when rain falls, all open umbrellas. I observe no one abroad with fans. How do the soldiers keep their law when marching in this heat without their fans? How does the orator give point and emphasis to his discourse without this valuable aid?

Honorable elder brother, grant the simple younger brother a view of your honorable pencil, giving me teaching of my poor fellow-reformers and filling my heart with gladness. May your virtuous fame have no end!

LETTER III

To TSENG-CHING, *from* HWUY-UNG.

SEAO MWAN
May 21, 1899

Great was my joy on receiving your honorable return-letter. Venerable Tutor, how dare? Your worthless pupil is not worthy such praise. My stupid letter was tasteless as cold rice, containing only vulgar impressions. The teaching you send me fills me with sorrow. Ai-ya! the anger of Heaven has fallen on the Middle Kingdom! Several of my former companions decapitated . . . the rest in hiding! Let the names of those who are now guests in Heaven be written in letters of gold on the ancestral tablets; to be worshiped by their descendants and by all those who truly love their country. May it happen that, "When men are distressed in mind and perplexed in their thoughts, they are aroused to vigorous reformation." But will the *I Ho Kwan* be successful? Can they contend against the Western barbarians with their powerful devices? How can they drive them into the sea? The rising is then ever spreading in Shantung? I not trust Tz'u-hsi. She is not considering the good of the Flowery Land but the preservation of her Manchu dynasty. Was it not that wicked woman

who persecuted us? Was it not that ambitious woman who thrust the Son of Heaven from off the Dragon Throne and took his place? Had I my share in the government of our unhappy country, I should feel as much anxiety as if I were driving six horses with rotten reins.

The people in the streets of this city seem to be always in a hurry; they appear to be flying in all directions, like hungry ghosts, seeking peace and rest. When first I noticed this, and the look of anxiety on their eager faces, I asked my cousin if any public calamity had befallen. For answer, he smiled and said: "No, Hwuy-ung, what is wrong with them is not enough to hang upon the teeth; each one fears he may be after the appointed hour to begin work; to deliver a message or to despatch a letter, to conclude some business—in most cases, matters of a few *taels*—or one or more of the Five Hindrances." I replied, "They should receive in the heart the Master's words: 'When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?'" "That is so," replied my cousin. "They treat life so seriously that there is little hope of their being joyful." I then recalled to mind the words of our great sage Lâo-tse: "The people make light of death, because they seek to live in wealth." They take no delight in contemplating what is around them, their eyes being always fixed on something far away which they call happiness. They have no gladness in the sun's glorious smile, in the azure purity of the heavens, the soft charm of a peaceful valley, the solemn majesty of the mountains and the tender beauty of blossom and flower; nor do they find delight in acquiring

wisdom and virtue. If their happiness dwelt in these gifts of Heaven they might say with the Master: "With coarse rice to eat, with water to drink and with my bended arm for a pillow—I have still joy in the midst of these things."

As yet I can say only a few words in the language of this country, which is a dialect of the *Hung-mao.* Three days before I was as one entering deep waters because of this ignorance. As I walked quietly along a broad road called *Bah-luk-Tsli* a man came along by my side. By his hawk's nose I perceived he had evil at the marrow of his heart. He was such a one as the Master had in his mind when he said: "The mean man walks in dangerous paths, looking for lucky occurrences." He addressed me, saying what I could not understand. I bowed with propriety. Then two more men, like sniffing wolves, came about me and speaking as in anger bumped and pushed me to urge my footsteps down a narrow way. I had fear of violence and was meditating my defense with "foot and fist," after our manner, when my assailants vanished, as smoke is dispersed by a gust of wind. The cause of this was a big man who wore a tall round hat; he was a street surety. He was full of dignity, but his speech was as if addressed to a deaf man. I drew out a paper on which was my cousin's address. He gravely pointed out my direction and turned away. My cousin told me when I arrived at the shop that I had been stopped by trouble-makers and thieves. He counseled me never to stop to listen to people, but simply to say the word "O-lai," which is like *Haou-shwo*—very good, it is well, you are polite—and continue on. This magic word, he said, makes peace. The little

scholar had need to use the word yesterday. A person, having politeness, essayed to stop me—for what cause I know not; but I only said "O-lai," with a bow and a smile, and walked on. A crowd of vagrant boys followed me to my cousin's shop, into which were thrown over-ripe tomatoes and a dead house-fox. The cause of this disturbance was that some evil-minded person had hooked to the back of my garment a paper on which was printed FOR SALE, which is the same as offering to sell me. I lost face as if I had been beaten in the market-place. My mind is in doubt concerning the use of *O-lai,* as well as concerning the hospitality of the people. But the rabble of great cities always has many caught in the net of crimes; it is so everywhere in the eighteen provinces, notwithstanding the bamboo and the *cangue.* Though we have generally regarded foreigners as guests, with us now there is much hatred of them; being all made to bear the blame of the few who merit it—which is the popular weakness. It would be a happier life if the New Golden mountaineer had more politeness; they are rough and hasty, as is to be expected of those who contend against nature demons. I not ask of them a knowledge of the 300 rules of ceremony, nor the 3,000 rules of demeanor—not knowing them all myself; still I would ask them to be just and say to them: "What you do not like done to yourself, do not do to others." I have read that their Son of *Shangti* enjoins them even to greater benevolence by telling his followers to love their enemies and to do good to those that hate them. Our great sage Lâo-tse, who lived five centuries before Jesus, said: "The good I would meet with goodness; the not-good I would also meet with goodness." Gautama Buddha

told all men to "overcome anger with kindness; wickedness with good actions." Do we children of the black-haired race obey these commands? Not obeying them ourselves, how therefore can we reproach others? And yet, and yet, if a red-haired man is molested in one of our cities, we soon hear of gunboats, indemnities and perhaps grants of territory which—to save our faces—are called "leases." But they are strong and we are weak.

In a manner I can understand the discourtesy paid to those of our country living here. They are—excepting a few merchants—of the low class and illiterate. All in the eighteen provinces are judged to be the same and no better; therefore are they not respected. Also, because we are patient. With the fierce tribes of *Ngo-lo-ez* or those of *Fa-lan-si* they would be more cautious. Most of us here are cultivators of green vegetables on the sides of the little stream Ya-lah, washers of cotton clothes, owners of low eating-houses and keepers of gambling dens.

My cousin, who takes a newspaper, teaches me all that is happening in Ta Tsing Kwoh. Give me further teaching, venerable brother, and exercise indulgence for the trivial opinions and uninteresting communication of your foolish younger brother. May length of days, riches and honors be your share.

LETTER IV

To TSENG-CHING, *from* HWUY-UNG.

SEAO SHU
July 7, 1899

The simple younger brother reverently worships his noble elder brother, whose goodness is as high

as the mountains and as vast as the ocean. Night and day I have waited for a letter from you and yesterday my heart leapt for joy; my ignoble eyes rested on your graceful pencil. I hasten to obey your gracious commands and humbly will give replies to your wise questions.

When I came to this country, called by the natives O-sei-lia, I was as in a new life, a reincarnation; ten thousand things were different. Now only am I more composed and can judge of what I see with clear brightness. The change in the food at first was disagreeable. Rice seems to be little used here, whereas in our southern provinces, it is eaten every day and often twice. Here large square cakes of great corn take its place. Chopsticks are unknown; instead, they make use of a thin-bladed knife with rounded end and a three-pointed implement like that we use for candied fruit—but larger—which serves to hook their meat and thrust it into the mouth. In the beginning I wondered how they did not wound their lips and tongue with the sharp points. When I used this instrument I was careful not to hurt myself; now I am expert. They have many rules in the use of these eating helps. My cousin informs me that it is a sign of ignorance greatly condemned to put the knife into the mouth. The three points may be put there as often as desired—for what cause? It is more dangerous than the knife. You must not cut your bread with your knife, nor may it be used with fish. Why this is, he not know. There are many ways in custom, as we know, whose origin is in ages past, for which we have no explanation, yet must observe. The tea generally drunk here is from India and is harsh to the taste. I like our tea better.

I have learnt that our export of tea—once our great article of trade—has decreased as that from India has increased; now we send very little. This should be the study of our government, for our loss is considerable. They say the Indian tea is low price. Can we not sell at that price? Our tea is better; for my cousin compared ours with the Indian, and paid a government chemist to analyze two similar quantities. The good spirit of the tea was in ours just a little less than in the other; the bad spirit in the tea from India was twice as much as in our tea. But the good qualities of an article are not so important as the small price, in the opinion of most people. Cold water is not considered harmful here and is often drunk with meals; but tea is constantly drunk mixed with milk and sweetened, which I cared little for at first, but now am accustomed to. A fermented drink called "Pi-ah" is sometimes drunk with food, but more frequently without, and in immense quantities. It is their *samshu,* and is the cause of much misery, through ruin of health and condition. I shall have much to say of this when I have learnt more about it. For the Western people it is as much a curse as "the deadly drug" is with us. Cow's flesh and sheep's flesh are the principal animal foods; pork, our chief meat, is seldom eaten. The flesh of the horse, the dog, the cat and the goat I have not seen anywhere. Nor are rats used for food, though they may be seen in the City of the Rams, where they are considered good for strengthening the growth of hair, just as dog's flesh enables one to withstand the heat of summer. Often have I wished for a dish of shark's fins, stewed lily roots or the sprouts of the bamboo or a rich bird's nest;

but these delicacies are here not to be procured. My cousin teaches me that among some of the Western tribes the rich eat frogs and snails; with us it is only the poor who will use them for food. Many kinds of grasses and herbs are also eaten, about which I know nothing. The milk of the cow is everywhere drunk; of it they make a solid which I have tasted, but it produced in me an effect that brought to my mind my ocean suffering. My cousin has adopted all the customs of this country. His wife, who is of the red-haired race, commands him and he must obey. If she has not her will, it may be said of her scolding that "men are worn out and horses are exhausted": for she is "the female fowl that announces the morning." Therefore she occupies the higher seat. Ten parts of his former customs have been sacrificed. He is patient, little cares, and appears to be happy. His wife and his children eat at the same table with him. Such is the custom here. This must appear indecorous to you, venerable brother; so did it appear to me at first. I gave no attention to her, until my cousin explained to me, when we were alone, that man and wife in this land were supposed to be equal! Even more—she must receive greater reverence! Can heaven and earth endure such iniquity! And the girls must be held in higher esteem than the boys, even the eldest son! To all this I listened with startled ears. However, so it is arranged here. The Three Obligations—to us the basis of social order—always taught by the sages for countless ages—were to my cousin become of no account; all was swept away as by a devastating flood! Yet are not these the distinguishing features between man and the brutes? Truly,

this is a strange land! What is the moral obligation between husband and wife as established by the Perfect Sage, as has been maintained for twenty-four centuries among us, the descendants of the gods? It is set forth in his words thus: "Woman is subject to man. She cannot herself direct any affairs. At home, before marriage, she must obey her father. When married, she must obey her husband. After her husband's death she must obey her son. She may not presume to follow her own judgment." My cousin's wife does not observe these injunctions; nor does he exact this observance—he has fear of her tongue. Her notion of propriety is different from ours also. She passed a cup of tea to me with one hand only, instead of with both hands; it was too much trouble. For the cloth wrung in warm water, wherewith to wipe face and hands after eating, was substituted a folded dry cloth, of little use to me. I remarked, on my being presented to her, at our first meeting, when I clasped my hands together and bowed low, that her hand was extended —I knew not for what cause. My cousin assured me afterwards that I should have grasped her hand and lifted it up and down! Was there ever such an impropriety! Yet such is the custom. Wishing to show respect, I rose from my seat when she stood up, or passed any dish to me, at the same time making a reverent bow—since women are to be so much esteemed; nevertheless that did not please her, for my politeness was not acknowledged. All the good intentions that I had were thrown away; the children even laughed rudely. I deemed them unrighteous—do we not know that: "Respect for elders is the working of righteousness?" Also was it dis-

tasteful to me to remark that my cousin and his wife glanced affectionately at each other in my presence, which seemed disrespect for me. But, honorable elder brother, my unworthy eyes begin to view many things in a new light—the light of this country. I have learnt to judge of the intention that is often hidden and to value less the outward manner. The coarse husk of the pineapple holds within the delicious fruit. May the Five Blessings ever accompany you.

LETTER V

To TSENG-CHING, *from* HWUY-UNG.

CH'OO SHOO
August 23, 1899

Honored Elder Brother,

Like a man unarmed beset by a hungry pack of wolves, so is our beloved Middle Kingdom! . . . It amuses me to return to the period of my arrival and call back my first impressions; how different the same conditions now appear! I shall always remember my first night at my cousin's house. It was very hot, and my couch was so uncomfortable I could not sleep for hours. Unlike our *k'ang,* it was soft; much softer than our four-posted couch. A thick cushion was placed where my head should rest, but into which it sank so that I feared being smothered. Finally I had to seek comfort on the floor, where soon I struck sleep. I remember that I reproved myself for being so fastidious, being reminded by the Master that, "The superior man thinks of virtue; the small man thinks of comfort." In the

houses here the rooms are crowded with peculiar objects and ornaments, past which you have to carefully step. My sleeping room had, besides a moveable *k'ang,* several chairs, one or two little tables and a long box having three or four small boxes sliding in it where cotton and linen garments are put, some of them stiffened and polished. One of these garments is white and shiny in front and as stiff as a brass-plate. Around the neck they wear a hard band which took me long time to endure; it is most unpleasant in this hot weather, for it is like a small *cangue.* Other articles worn round the wrists like manacles are also of linen, hardened with gum and very shiny. Why they should punish themselves with wearing these things, I not know, unless it may be as a penance for their sins, as is practise among some of our Buddhist monks. These remarkable people, contrary to us, like clothes that imprison them. Their thick coats fit tightly round their arms and bodies, narrow trousers restrict the movements of their knees, tough leather pinches their feet and hats unyielding in shape grip their heads. Their movements, nevertheless, are quick and abrupt; what they would be without the restraint of their garments, I not fancy. Perhaps these cramping clothes are necessary check to their fury, instituted by their sages. They have a great number of slits in their clothes leading into small bags, a most curious device for retaining objects such as coin, a cloth for the nose, a watch, papers, tobacco, pipe, matches and many other things. I counted as many as five in my jacket, four in my little undercoat and three in my trousers, making, in all, twelve! Surely if they put an object in one

of them they may have to hunt among all of them to find it. This really happened to the white man that is clerk to my cousin. When he was required to give up his ticket after a long journey with the steam horse, he could find it nowhere; and remained plunging his fingers into all the openings in his clothes many times, in great trouble. After an hour he was compelled to pay again for his journey, which was much loss. Five moons after, in exploring one of the less used slits—there was the ticket. But he did not receive back his money. Our method of placing papers, or fan, in our girdle is simpler, though we also lose things that way. The women and some few men wear coverings for the hands, even in the hot weather and even in their theaters and at feasts; for what cause, I know not. Not because of the cold, nor the heat. Our long sleeves protect hands and also serve to contain articles we carry with us. Now, when I am fully prepared in these different garments of the West for entering the street—it is a long preparation—I walk about like a criminal in chains and *cangued,* unhappy; but when I am in the house returned, with relief I cast off the light ligaments, again put on the national garb and feel once more reasonable and at ease.

In the guest-room of my cousin's house there are little tables only used for holding ornaments. Great care must be exercised, in moving about, not to overturn these useless trifles, that are prized by my cousin's wife, though they are not beautiful. She is occupied half the day in dispersing dust from these ornaments, sweeping the floor-covering, oiling the furniture, cleaning mirrors and windows and brightening place where the fire is made in winter to warm

the occupants. All this to do honor to the guests, when they come. Once a week might be enough to clean up the room; the furniture would then last for ten thousand years. I saw there a curious instrument of music which sounds when you place your finger on a movable lever. The sound is soft, but without power. My cousin's eldest daughter, *Mehli,* who is about ten, sits at this instrument every day for the time it would take to eat two meals and tries to make music. I can find nothing in it but a tedious rumble, as of a wagon going along a road, without harmony. There is none of the tenderness we find in the one-stringed fiddle or the stirring effect of our bands with gongs, cymbals, drums and flutes.

The streets are to me an endless subject of admiration and amusement. The center is intended for wheeled traffic and is often crowded with vehicles drawn by horses or by machines like the steam horse, but using oil instead of steam. These machines propel large chariots containing four or six persons; or are fitted to the bicycle, often now seen in the city of Kwangtung and are dangerous because of great speed. All vehicles moved by oil machines are supplied with noisy trumpets to warn people to keep out of the way, for they have no right on the road unless the street-surety waves his hand for them to pass. These trumpets are unluckily of many kinds; whereas they should be all the same when a person would immediately know what the noise was for, and so not be in doubt. Some sounds are like those from a horn; some make harmony so pleasing that a man may stand entranced in the roadway and be crushed, for the owners are proud of their speed; others have piercing whistles which

transfix the hearer, or produce sounds like a huge grunting hog, or a belch, or ten balm crickets. Any one curious enough to stop and look in four places for the animal that caused the noise and the fear, may be next moment a guest on high. Though the driver can easily escape from the law, being rich, he cannot from his own root-mind; for he can be little better than a Tao Chih. I said to my cousin: "Why do they allow these machines that kill men on the public road?" He replied: "It is only one here and there, and these machines are pleasant to ride in; 'if you happen to choke, must eating be abolished?'" They have no carts drawn by donkeys, no rickshaws, no carried enclosed chairs; they go very much quicker by machinery. We go slowly, but more safely. After all, where is the advantage in doing everything twice as quick and living only half as long? Are they happier than we are? Would they reach their destination even if they performed all their requirements in a fraction of the time they now occupy? Man is like the miser; the more he has the less is he satisfied—tormented by the desire for still more.

The shops, or places where they do buying-selling, are wonderful indeed. They have immense sheets of glass in front that protect the contents from the wind, dust and rain; also the thieves, which abound here. I have often examined the objects in these windows with admiration; but I confess I not understand the use of many of them. I must, however, obtain record not to fall into the common error of despising what is not understood—a failing peculiar to the ignorant. Certainly many surpass our productions in their qualities of strength and dura-

bility. When I am better taught I shall speak less *Wu-ki.*

Between the houses and the road are broad paved ways, as wide as some of our streets, reserved for those walking; this is necessary precaution against danger. The houses are touching each other and as lofty as a Buddhist *t'ap.* I wondered how the dwellers in these high houses could support the fatigue of climbing up and down; but my cousin tells me that certain machinery takes you from top to bottom or from bottom to top in a cage, in the time it takes to drink a cup of tea. These huge structures being of unequal height must be the cause of much trouble to their neighbors. Perhaps the white race has no Feng-shuy. Great, O noble brother, is my happiness in tendering to your honored hands these insignificant records of my mean experiences, for which I crave benevolent pity.

LETTER VI

To TSENG-CHING, *from* HWUY-UNG.

November 1, 1899

Venerable brother, the joy that filled my heart on receiving your precious return-letter was mingled with grief hearing that our cause has been put back by the edicts of the Empress-Dowager and the disorder arising from her defiance of the Western foreigners. The *I Ho Kwan* cannot free our sacred soil from them. I have belief that the Old Buddha is urging them on to uphold the Ch'ing dynasty and retain seat on the Dragon Throne. But the Manchus must depart if the Middle Kingdom is to rise

again. The dam built nearly quarter of a millennium before has been crumbling many years. When the waves of popular anger have broken it down a great devastating flood will come. In the not-come the silt of reform will overspread and fertilize the soil. . . .

Expect not from your foolish younger brother, in his ignoble remarks about this country and its inhabitants, any more as yet than shallow thought. It is the outside only of a new and strange object that requires our first examination before we proceed to look inside. My knowledge of their penciled language is only newborn; but I am learning many names of things and how to sound short phrases. My cousin is tutor; he says I shall soon be able make my wants known to those about me. I shall obtain tutor to instruct me, one who has both languages; as the Western foreign shepherds do in our country. Now time when I take up one of their books I am but a staring blind man. They have a strange way of reading—from west to east! What to feel! This will have same difficulty as learning to walk backward.

But to speak a language I must mix with people; in order to mix with people I assist my cousin in the shop, fetching goods, weighing and selling. I know my honorable elder brother will be surprised that the simple scholar should descend from first social rank to fourth; thus am I a utensil. However, it is with intention of being better able to shine in original rank.

My cousin sells silken articles for ladies, for the nose, or for the neck, tea, ginger in sugar syrup, bronze idols and figures, fans, cups and saucers, lac-

quered trays and cabinets and other things from origin earth. . . . Women and girls come into the shop. Their manners are sometimes so bold and rough, standing and staring into your eyes, that out of shame for them I look away. On their faces is often a smile of contempt and on their lips the laugh of ignorance. Ai! I compare with that the gravity of our children and reverence for their elders that is bred in them from their milk years. How different is this demeanor from that accorded me in my own district, where it is held an honor to all to possess a scholar, even one unworthy as myself. My cousin has become accustomed to this disrespect. What time shall I be the same? He says that they not mean to be insolent more than the ass desires have long ears and a badly tuned song; they are as they were made. So I will be sorry for them, as I am for the ass. Their fathers should be reproved and warned by their headmen. But the fathers may be subdued by their wives, as my cousin is; then they what can do? If you yoke a buffalo at the head of a plow and one at the tail and drive them in opposite directions, it how can advance? I believe there is good much married pair like these buffaloes. How men must manage women, will be difficulty as long as world endures. It has time been so; it was the same ages before. The Master said: "Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve, they are dissatisfied."

My cousin has strange notions regarding women as wives. He maintains that before marriage young females should be taught by wise women all duties

they would have to perform when they became mothers themselves; so they would not depend on advices of neighbors or old women who had forgotten the art of rearing children. He said that mothers only have skill in care of sick children when they cease to bear them, or have lost a few. Not having his experience, I not can form opinion.

While I believe that women and children have too much freedom, I think that with us they not have enough. In our eighteen provinces a good woman not often goes beyond the outer court. It might be allowed them to have view of the outside world in closed chair once each moon. This reform I have the baseness to suggest to the superior wisdom of my elder brother. A woman in our village said that in her next incarnation she hoped to be a dog, so she would be free to roam about on four sides. The women here have that wish without becoming dogs.

If the women and girls might be better for more modesty, of the boys shall be said what thing? Not all, but good many. These walk body about, as wolves in a pack, their youth an excuse, with bluster of our village bullies; like them having pride they not *lao-shih!* Old age if weak, poor or peculiar—respected by us—receives their arrows of persecution, even the spear-thrusts of violence. If an aged man having long beard be seen in the street, and be measured a farmer and uncivilized, he is target for insolent youths, who laugh at him with the word *Zi-feh;* this is derision. What infamy! The same bad treatment befell one of the black-haired race two days before. He keeps a food shop in Li-pak-tsi, where a band of youthful demons went to

eat, leaving shop without return coin. Angered by one of their number being stopped, they fell on the old man and throwing him to the ground, kicked him as he lay half cold, when they fled. Two of these boys brought before the judge were fined about three *taels*. This was paid by the associates; and they went out half laughing.

If a man of the Ying nation had been so ill-treated in the Middle Kingdom, would be what said? And the shepherds of the Jesus sect instruct us that their religion is based on precept: "Do unto others as you wish them to do to you." But the men in this country took the land from the origin owners whom they drove away or killed. This precept was therefore only for others to obey. The parents of boys should be punished; for they are responsible, not? So it is customary in some of our provinces to rule-sin parents for the misdeeds of their children. Clear in my recording faculty is what happened to the father of a young man who when intoxicated struck-die his grandfather. The murderer was slowly cut to pieces. His father, after forty blows from the bamboo, was made to witness execution, afterwards to receive another forty blows. The saying is true that "as a child is reared, so may its parents be known." In this country the father has not absolute power over his children; so they may defy him. This is the case with Ah-li, my cousin's eldest son. It was in the guest room behind the shop; my cousin was occupied with his buying-selling books, when Ah-li suddenly rushes in and complains that his small mosquito sister Meh-li has taken plaything from him. His father orders him away, but boy stands up body and loudly dis-

courses. The father then rises in anger to thrust him out, when the son overturns chair in his path, so his parent falls across obstacle and undutiful son escapes. The wisest of men and the great tortoise would have been weak with doubt regarding what should be done. The noise brings the mother, who laughs until tears fall down from her eyes. Then my cousin, with pain rubbing his knees, becomes more irritated. She replies angrily and defends the boy. To prevent violence between them, I desire to be peace-maker; for my endeavors, both abuse me and I retire. In truth this not is as was desired by the Master, when he said: "Happy union with wife and children is like the music of harps and lutes." My venerable brother also knows the rule of propriety that should govern relations between father and son as taught by the Prince of Men: "A son should not enter a room unless invited by his father, nor retire without permission; neither should he speak unless spoken to." Ah-li is not such a son.

My cousin no longer follows the precepts of the great sage, nor the ages-long customs of his origin earth. In his house there is no shrine, no tablets, no incense sticks—his wife not like the perfume—he has abandoned ancestor-worship! The spirits of his ancestors wander through the world, forsaken, hungry and desolate. They have avenged themselves by making his wife, one like "the roaring lioness of Ho-tung."

Thus far reverently, though much be left unsaid. My spirit ever flies to your presence. I contemplate my wise brother in his delightful abode, where

are plenty, peace and joy. Your small younger brother, Hwuy-ung, bows before you to earth.

LETTER VII

To TSENG-CHING, *from* HWUY-UNG.

TA HAN
January 21, 1900

Venerable brother, the instruction you have afforded me has filled my heart with terror. The proclamation of the *I Ho Kwan* will rouse up fierce resentment of the ignorant and turbulent among people against foreigners, and will lead to shedding of fresh blood. The same of the message of the Old Buddha to the Viceroys. In truth the Western nations are having profit from our weakness and conceit. Filching away portions of our sacred soil—like vultures, each must feed off the prostrate body. First it was Ying-ka-li, Fa-lan-si; then those of the Rising Sun, the Jih-rh-man-jin, the Ngo-lo-ez-jin. Now it is the I-ta-li-jin who want the Bay of Sanmoon. It is difficult for Heaven and Earth to endure. If we endeavor to combat these nations, with all their cunning plans in science of destroying human beings, shall we not be following a ghost that will lead us over the abyss? I have ten parts happiness in learning that all is quiet in our village and will so remain. It is well that Meh-pi-si has taken refuge at Hong Kong. What will happen to the converts makes my heart tremble.

I now study the language of Ying with a tutor who was born here but whose father was origin of Kwangtung. I shall have better pronunciation from

him than from my cousin; it is difficult, difficult. The hope of being able to understand, to speak and to write this language will raise heart. Now time I am like one deaf, dumb and blind. I shall labor good much and have thought that he who not plows in spring not can hope to reap in autumn. I have had pleasing discussion with my teacher, Wang-yun, who calls himself Mr. (pronounced *Mi-sta*) Wang. I said that as the Western countries send shepherds to teach us, for what reason we not send our satiated scholars, like my honorable elder brother, to instruct people in this place in some things they are ignorant, as filial piety, propriety and other subjects.

Wang said: "They would be derided, pushed about and finally persecuted with blows and kicks, as was Ah Kow, the eating-house keeper. Their speech would strike laughter by its errors, quaint turns and false tones. The translations of the classics would be in Pidgin, full of false characters; making them ridiculous. People would care little for maxims; every nation has good supply and all of them perfect."

Hwuy-ung said: "That may be said of foreign shepherd in the Flowery Kingdom, who yet are unmolested and, because we believe them sincere, are respected. In the words of Meng-tse: 'Never has there been one possessed of complete sincerity who did not move others. Never has there been one who had not sincerity who was able to move others.' These shepherds sent here would be grave men, chosen for mildness and courtesy, able to converse in the tongue of these people as well as their own orators. Their translations should be in the purest style. They not be listened to, for what cause?"

Wang said: "The beautiful laws, 'Do to others as you wish them to do to you,' and 'Love one another,' all nations have; they admire them, but they not practise them. They are as fine statues, without life. To preach these laws is easy; to apply them is difficult."

Hwuy-ung said: "Good; that is true; nevertheless the earnest preaching of worthy men will move some hearers to change words into acts. If a bell I not strike, it not ring. I would have the parents exhorted to train children in virtuous work, ways and deeds, and filial piety." Wang said: "For what good? The example of others would with myriad voices render unheard the father's whisper. No, the Western nations esteem themselves superior to the black-haired race. With their soldier-ships and big guns they can send all our ocean ships to the dragon's palace. They can sweep away myriads of enemies as a flood will wash away a village."

Hwuy-ung said: "Destruction is not ideal of humanity. Men are superior only when they create; not when they destroy. He that makes others good and happy obeys the mandate of Heaven."

Thus we discoursed, with little profit; in truth, it was like climbing a tree to seek fish.

Every day I find things to admire in this strange land; one thing vertex good—cleanliness. Everything is clean. Houses and the ground where they are built must be kept clean, or the owner be punished; public health depends on this. The people are clean; they wash every day, some more often. They even wash animals—horses, oxen, dogs and cats; this must occupy much time. I now time have a bath morning early. In this hot weather bath is ten

parts refreshing; not only body, but mind is invigorated. This habit I will impart to our countrymen when I return. But arrangement of the bath will first be necessary. A room being set apart for it. Water is conveyed in leaden tubes, and it can be warmed by ingenious plan. How different with us, where are many old men who could count on one hand the times in their lives they had washed their bodies. In this top heat their company not be sought.

The building boards of the rooms are washed every Polite Worship or half moon by my cousin's wife and small Meh-li. This is too often, not is? when they not dirty—it is like washing body after a bath. The cloths under foot are brushed each day with a hard sweep bundle. This is equal to wear of five guests. The furniture is worn out with cleaning, and brittle objects and ornaments cracked and broken only by moving and scattering dust. This is beyond the mean. Even the sidewalks and roadways of the city are cleaned and swept every day. In dry sky-air, as we have now, carts go about sprinkling water to lay dust, but not always. The order to go out often arrives late to the cartmen, so when finally they go, the fickle wind—malicious spirit here—has changed from north to west, and it falls rain while carts are sprinkling. But the men continue dutifully until order comes to stop. At that time perhaps the sun is shining brightly and drying up roads again to make more dust—the chief trouble in this place. The roadway always clean. You could eat your rice on it as on a table-face. You see no heaps of *kay* a month old, nor rotting dogs, fish nor flesh bones. There you see no holes

deep as the waist, nor great stones; obstacles to smooth traveling, frequent in our cities.

Our headmen should come note these things and have our village roads kept in same order. In truth we greatly require good roads to communicate with the four quarters; as well as the iron road; then we not hear of myriads of the black-haired race perishing of hunger in times of famine. Roads in a country are like veins and arteries in body of a man; they carry food. We have neglected material wants of civilization in giving all attention to moral perfection; it is as east to west in this new land. Of this I had example a week before. With my cousin I was invited to a wine at a large hall. His wife's sister had been knotted that day and a reception was held at eight period clock to honor event. When I entered the hall, I was as one blinded by lightning; for the illumination, in truth, is of same nature as lightning, being from electric fire. My ear heard that in Peking this new light has been introduced. When I was able to discern clearly I perceived more than eight tens guests present, half of them women. Ai-ya! what manner of propriety was in their garments! Near to me was a red-colored girl, who caused me to shame when I looked upon her. Never before had I seen female form so exposed! Her neck, her back, her arms and breast—all uncovered. I thought I was dreaming, and that no woman would be guilty of thus selling her head in public. I looked away, and saw that most of the other women were just as little clothed. My heart became sour. I now for first time understood the virtue of Gautama when he successfully resisted the temptations of voluptuous beauties sent by the

Evil One to overcome him. My cousin then approached with his wife; I not know her, she looked so changed from her usual appearance of uncombed hair, untidy dress and dirty face. She also was selling her head, looking at me in the eyes and laughing. I regarded my cousin; he was quite contented. He has been in the New Golden Mountains ten five years and has forgotten he was ever son of T'ang. He was amused at my confusion and bid me not have alarm. At this moment I heard sounds of music produced by fiddles—small and big—flutes and trumpets. All for a moment was confusion. I was not prepared for what came after—shall I erase it from my mind? How can? Young men rushed towards the women and, embracing them, hopped and glided about, keeping time with the music! If the spirit of Mencius had witnessed this scene—it would have been how outraged! Also that of Shun-yu K'wan, who once asked of the sage: "Is it the rule that males and females shall not allow their hands to touch in giving or receiving anything?" To which the sage replied, "It is the rule." Then K'wan asked, "If a man's sister-in-law be drowning, shall he rescue her with his hand?" and the answer, "He who would not so rescue a drowning woman is a wolf." This has reason—but these women, they were drowning in what manner? Here were the two sexes linked together, who had before seen each other altogether not. One-half of this impropriety in other places would be against law; but in a hall it was considered right. I know not the explanation-rule. Custom alone can explain it. Can explain custom what man? He who travels sees extraordinary things. When heart more composed, I went to the door.

Seeing me retire, my cousin with a smile bid me select a young woman and hop and glide with her. I turned away and went out into fresh night air, and could then breathe freely.

Pray, venerable brother, pardon my light and frivolous letter and may the good fortune following your footsteps continue and preserve you in these times of peril and disaster. Walk slowly.

LETTER VIII

To TSENG-CHING, *from* HWUY-UNG.

March 13, 1900

Honored elder brother, with assistance of my cousin I obtain teaching of my beloved origin earth in the new-hear papers. To measure by them, the heated passions of the people are as the bubbling of boiling water; they are roused to fierce anger against all foreigners. May Heaven watch over you and my humble little brothers. I learn that many of the converts—some perhaps only rice Christians—have been cruelly killed by the Boxers; being looked upon as foreigners. The Western nations are sending myriads of soldiers against us. The Boxers declare they have no fear of them. Being protected by the spirits of the air who will turn away white men's missiles, so that none perish! This is how vain and foolish! If they proceed along this dangerous path, there will not be half a man left! "Does a man unarmed attack a tiger?" . . . "There is no calamity greater than making light of the enemy. By making light of the enemy we are almost sure to lose treasure."

The foreigner has ingenious devices that cannot be passed. By the aid of these, extraordinary deeds are performed. My venerable tutor knows what the sages of antiquity thought of strange things of this kind. That, "The subjects on which the Master did not talk were: extraordinary things, feats of strength, disorder and spiritual beings." And again: "It was considered among many wicked things done by Show, the king of Shen, that 'he made contrivances of wonderful device and extraordinary cunning.'" Lâo-tse also declared that: "As works of cunning are more displayed, thieves multiply." Probably these wise and holy men had in mind the imposture of what is called magic, making men believe what is not, by assuming powers more than human—this is trickery. The pretended powers of the Boxers, would have brought upon them the Master's wrath, for deceiving others to their undoing. It is only the ignorant, the envious, and the vainglorious that condemn unproved new contrivances and discoveries in science. These pass the deeds of fabled genii or magicians. If my honorable elder brother read that a man's voice could be heard from Kwangtung to Amoy, he would marvel at the power of his lungs—yet a feeble old man could be so heard with an instrument connected with the iron electric serpent. Any person who said he could see a city in the moon, if there were one as large as Kwangtung, would be counted either a liar or one gifted with very piercing sight, yet with the latest telescope the moon can be brought within a hundred *li*. Messages can be sent ten thousand *li* through mountains and across oceans, borne on mysterious air-waves. A man may speak into a trumpet and his

voice be preserved for generations, and be made to repeat what he spoke as often as desired. I hear say that in the approaching not-come it will be possible for one man to see another speaking to him and hear his voice from the opposite side of the earth. A picture can be made, representing a wedding feast, or a procession, or the meeting of great men in public—with all their movements and actions, as really happened. This picture may be made to reappear at any time, ten thousand generations after. So if this device had existed at the time of Kung, we might now see the Great Sage, discoursing as he did when surrounded by his eighty disciples.

Boats have been constructed to swim as well beneath the waves as on them—full of water-handmen. A contrivance like a bird, governed by a man, can rise from the earth or the water and fly more quickly and higher than the eagle. Thus have men acquired the power we attribute to the spirits of the air, the sea and the earth! For these marvelous powers, refuse admiration who can? Our achievements in the same field, when we compare them, are what thing? The wonderful things of this country and the Western nations are, most of them, unknown to us, and appear incredible. You stand before a good big machine, a maze of wheels, large, very small, moving slowly, very quickly; a complication of levers, screws and shifting bands—doing all the thinking and dexterous manipulation. At one end is a huge roll of paper and at the other is a pile of printed, cut and folded new-hear papers—thousands within one period bell. At end of another machine is a great pile of tobacco; at other end,

neatly made cigarettes drop out as quickly as eye can follow. Boxes are made, filled with firewood, made into packets containing each a dozen boxes, wrapped up, labeled and ready to be sold in the shops. There is no end to these wonders. These machines are controlled by one man, a woman or a boy; they not make mistakes but do the work of twenty, and better than man could do. But the wonders performed by the electric fire are vertex amazing. You press a button and a whole city is illuminated; a mighty soldier-ship slides majestically into the waters; a huge bridge connects the sides of a wide river; a mountain of rock is torn away. This mysterious power has superseded steam in many services; it is in truth the Great Spirit of the earth that we have feared and worshiped, now the servant of puny man! These are doings of men we have in our conceit called *barbarians,* and have pictured in our country as monsters, having ears reaching down to the ground and with short legs and long arms like monkeys!

Venerable elder brother, your superior mind will no doubt admit the surprising ingenuity of the Western nations, and still ask the question: "Do all these wonders make people happier?" It is difficult to answer such a question; many ask it. All are in a mist of doubt. Of one thing I have not doubt—with machinery and science men can do in their lives the deeds of twenty lives, so he be said to live twenty times longer. What before time was journey of one Polite Worship may be accomplished in one period bell. People can be spoken to in a few minutes, when before time they must be visited. Instead of waiting for return letter from a distant

land, two, three moons, now-time reply come as you eat a bowl of rice. Time not walk. Ships in peril send through the air call for aid to others distant a thousand *li* and are saved from the dragon of the deep.

But my honorable elder brother will again ask: "Will a man be happier when his days are lengthened twentyfold? Is he not seeking the Hindrances by making life so complicated? Ten nine men what do when a machine with one man perform their work? To that I will say, I not know. It is certain the human race advances in knowledge. Those who not keep with the foremost nations fall behind, and are the victims of those nations, as we have been. This is what happiness? Not happiness to be subjected to will of foreigners and despoiled of territory. Not so! To be happy we must be strong, to be strong we must have riches. With riches we can be armed for defense and be respected. Therefore we must employ those Western requirements, machinery and the aid of science, that create wealth and power. Our methods not have foreseen progress. For ages we measured that we had arrived at the vertex ideal state. Yet we suffered misery and loss of life through famines and floods. We based social life on the individual. If he had enough to support life, it was well; so we liked not what could economize labor. We have been slow to learn; pride and conceit the cause. Those who know the words of our sages should remember that "he who is self-praising has no merit. He who is self-approving is not held in esteem." We thought we had wisdom, in our shallow knowledge; but "the best part of knowledge is being aware of one's ignorance."

We of the Middle Nation have some excuse for ignorance of the Western nations, having had no experience of them nor read about them; but what shall be said of one of our learned men, who was sent to Ying-ka-li a few years before as our representative, who speaks of the people thus: "The English are a hard-working race; they have millions of devices for getting money. If one man invents a machine and makes a fortune, his neighbors immediately set to work to make another that shall excel it and carry off the coveted gains. When there is a possibility of making money, no enquiry is too insignificant or too laborious for an Englishman to make, no journey too long or too dangerous. . . . Thus mechanical contrivance is what Englishmen call true knowledge, and in their view our holy doctrine is mere useless and empty talk. But this 'true knowledge' of theirs simply consists of various feats of deft manipulation; knowledge that can turn out a machine, nothing more. . . . The Doctrine handed down to us from Holy Men of old may be summed up in two words, humanity and justice. . . . A man who follows the precepts of humanity and justice is beautiful in his speech and admirable in his actions. The one object of those two great virtues is conformity to the principles which should rule the relations between prince and officer, father and son, older and younger brothers, husband and wife, friend and friend. If Europeans, in truth, understood the duties arising from these five great relationships, we should certainly discern the effect in their lives . . . peace and order would reign supreme; there would be no angry rivalry, or unrestrained greed, or making use of deadly weapons to bring destruction on mankind.

But do we see these results in Western lands? No, indeed! Their whole energy is centered in the manufacture of different kinds of machines; steam vessels and locomotives to bring rapid returns of profit, and guns and rifles to slay their fellow men. . . . Property is wealth to the foreigner; moderation in his desires to the Chinese. Material power is might to the foreigner, to live and let live is might to the Chinese."

To this half-blind view is due our present woes. We have time lived in the clouds, worshiping theories. Is it true that we are governed by the rule "live and let live"? I have doubts of the sincerity of the representative if he was an official. I have experience in that class. His vision of the Western nations was dimmed by prejudice. "When the mind is not present, we look and do not see; we hear and do not understand, we eat and do not know the taste of what we eat." In one aspect he is right, in condemning the fierce struggle for wealth and power. But we are forced to take part in the struggle. We must proceed with caution, not hurriedly wish to change ten thousand things like our neighbors of the Isles of the Seas. "Desire to have things done quickly prevents their being done thoroughly." Since those islanders have adopted the civilization of the West they have had dreadful war; and, though victorious, are now weighed down with taxes and find it harder to live than before time. Civilization has made them strong; but also aggressive. It will arouse resentment in those they defeat, thus "nourishing a tiger to their future sorrow."

Pray assure beloved comrades of my affection and devotion to the cause. The bright sun of liberty

will disperse the darkness of tyranny and be manifest in the establishment of Ming Ch'uen by our men of Tang before many moons. I send you books with designs of machines. . . .

Honored elder brother, you tell me that you will soon raise body for Nanking, and desire me to await teaching of your back-coming before again handing in my pencil. I shall do so, praying Heaven that you arrive safely at your destination and soon bestow again on your small younger brother the gift of your bounteous friendship. May the Five Blessings accompany you through myriads of years.

LETTER IX

To TSENG-CHING, *from* HWUY-UNG.

TA SHOO
July 23, 1900

Honored elder brother, your benevolent communication from Nanking, where you tell me to address you, extended my gall. I was as a hungry guest seated on the left side of his host at the banquet table. But, *ai-ya!* Heaven has sent down great calamities on us, and my heart is all consumed. When with my teacher I read the newspapers, I am filled with apprehension. Disorder has come upon us like the night. I hear of dreadful massacres, of our defeat at Taku; and now are the barbarian eyes prisoners with their families and officers in their dens at Peking. Much of this comes from the greed of the foreigners, who have wrested territory from us place-place, and divide our sacred soil between them. The blind fury of the Boxers has spread to

the people who have expended their rage against the shepherds and their converts—on everything that is foreign. So are we dragged down to the lowest depths of misfortune! Against hordes of well-armed and soldier-lawed bands, we can what do? We are like P'wan-Shing Kwoh, of whom Meng-tsz said, "He was just qualified to bring death upon himself, but for nothing more." . . . I will turn away from these disasters. Judgment will come to those who have profited by our weakness. We are told that: "If the good or the evil done by a man has not met with reward or punishment it is because the time has not yet arrived."

I have visited the *kay* gardens of our countrymen on the sloping sides of the *Ya-la,* a poor little stream of which the people have much pride. Most of these cultivators are from our province of Kwang-tung, so we understand each other very well. At first they had suspicions, believing I was a spy of the government looking for concealed opium. When they learnt I had not been long in the country, they asked in what manner I succeeded in entering, not speaking the Ying language. I answered: "When you meet a brother do you ask him how he came into the world? It is enough that he is in it, not?" They said nothing, but laughed without noise. I added: "Listen to the words of the Sage Ho-nan-tsz: 'The inordinate desire for knowledge caused the downfall of the human race.'" At this they knew I was a scholar and bowed respectfully. The reason they gave for the black-haired race being kept out of this country was fear of our working longer for less coin than their workmen not so frugal and sober. But this not could be the reason;

for in each trade hours of work and coin paid for it are fixed by laws, and those who disobey them are punished. The true cause why other races than Western people are kept out is, the government has fear this rich unoccupied land would soon be overrun by myriads from the Middle Nation and other crowded countries and the occupants be drowned in the inundation.

The government at here favors the Class of the Artisan; some of the ministers were once laborers. So now they make laws for their class and against their enemies the employers, which is the custom. Years before the rich employers governed and were tyrants, making the artisan work for only enough to keep body alive. Now the laborers class have power and they will have as little mercy with the employers as the employers had with them. There will always be two divisions of men in ten thousand square—the rich and powerful and the poor and weak; as in the sea there are big and little fish. Big fish eat up little fish; but sometimes little fish in myriads attack big fish and strike it dead. This constant fight to live goes on in the four quarters. Old time we had little experience; we were like the gold and silver fish in a marble basin—big fish all not could come near us. We must become big fish or we be swallowed up. If one is strong, it is well; if one is weak, it is in ten parts not good. I have learnt that lesson in this place. More I yielded more was demanded. That while time I not yield less and less was demanded of me. Now I not yield, but try to make others yield and they have respect. So must we act towards the nations; but we not can if we have no bone.

Like most virtues—beautiful to discourse on, but of rare practise—justice at here favors the rich. Some lower men with small power can be bought if enough money given. In the Flower Flag country the vertex rich combine together and capture a trade, and when masters make the public pay good price coin. One trade after another they capture and now time their teeth are snapping for the trades in four places. All efforts to stop them plunder the people are of no avail—they are rich and strong. My cousin summoned a wealthy merchant to return clear coin for a consignment of tea. The judgment was against my cousin. What to feel? He wanted justice, so appealed to superior court; this time he had success. But the rich man went to High Court —where my cousin not follow him. He already shoot-out—scatter much money for lawyers. Now time he loses also value of his tea. In the courts each day you see men fined for breaking law; if offender has good big money he pays with smile and out goes; if poor and cannot pay, he must go to prison. This is what justice? Is one justice for the rich and another for the poor? I not have seen statue or image of their God of Wealth—though they have this worship, they deny it as we deride our idols, but secretly *kowtow* to them. We represent the God of Wealth by a prayer inscription on red paper before which we burn incense stick. But there are some at here would consume their conscience before a banknote of fifty *taels*. This teaches what lesson? That coin must be obtained, at ten parts risk. So criminals are made. Before this law case, my cousin always said this was favored land of Justice and Liberty; at now he speaks only of Lib-

erty. Discuss principle we have good measure of Liberty in our eighteen provinces, where each village is governed by headmen, each clan by elders and each family by the father. We have no police; for if a man throws off enchaining custom of ancestor-worship and filial piety which grow with his growth and breaks the law, his father, his clanmen, the village headmen with the *ti-pao,* in turn may punish him. He has liberty to work long as he likes. He has free speech. He may speak ill of the Emperor. He may assemble with associates and measure government. Or the sub-prefect, *Fu-t'ai* or *Chih-t'ai,* and beg the Son of Heaven to remove either one. Even the right of rebellion under harsh treatment is granted. There is in truth good big liberty in this great land. More than is granted in "Yin-ka-li," where they boast of never being slaves. There are restrictions, necessary, when you think of the combative nature of the people. If allowed the ten parts they would prey on each other and only a few of the most cunning and the strongest be left. Thus they are protected against each other; also against themselves by the fixing of their labor hours. These are only twenty-four—if not thus they would speedily die of overwork, so strenuous are they, and the population melt away like snow before the sun's rays. All shops must be closed midway in *Yew,* except on one day when goods may be sold up to the middle of *Seo,* and on another day only till the end of *Sze.*

Some shops are permitted to keep open every day but *Sing Ch'i* Polite Worship day, until nearly half night. These places having this privilege, my venerable brother, will consider good for the people.

Not so; in them are sold poisonous cold drinks. So a man may be hungry but not can buy food, the bread shops being closed. Yet he can enter *samshu* shops and drink what will make him mad and commit crimes. Those who keep these shops and those who supply the poisons have riches and voice in the government. As the government obtains good revenue by the tax on this trade, we must be not severe in measuring them, for we in *Chung Kweh* act the same with the deadly drug. Both these curses, alcohol—that enslaved us old time—and opium produce good big revenue. Thus vice upholds government; and government upholds vice. Such is not true civilization. My cousin, however, has opinion that the governments are wise, as it is well for a nation to be freed of its weak members. By this means they are quickly sent to the Yellow Springs, and the nation is purified. So it is well to lop off the blighted branches of a plum-tree to obtain better fruit.

On Polite Worship day no one is permitted work. The ten factories must be closed. All who claim to have virtue are that day seen in the temples. Those who not go there are known to be bad. This is very serviceable distinction; for knowing this, one may choose company with discretion. It is sad day; as tasteless as cold rice. Ten thousand things are dead and ten thousand people are as if struck by a paralysis. As many of these laborious people must do something, they go by back door into the *samshu* shops. These trade better on the Worship Day than on others. Some of the watch-street men turn face away and have reward. Each trade has regular holidays, when the workmen go with their families

by the steam-horse to the sea or the hills. Lazy people, who not take count of these days, have to fast if they not have before bought food supply.

To a stranger there is good much variety in the rules, regulations, and general laws that keep order. To me the memory of these people must in truth be amazing, exceeding that of our greatest scholars of the Hanlin. There are men who have duty to explain these laws. All the laws have exceptions, are contradicted by other laws, or have different explanation-rules. You must engage accuse-instructor to supply a plan. My cousin engaged two for his case against the merchant. Law-men have fame if they rescue a guilty man from justice, or bring rule-sin to an innocent man on the opposite idea. They are rewarded being made judges. The laws are constantly changed, added to, cast out and new laws established. This is done that the people not be foolish, trying to know them and deprive law-men of their rice. Nine parts of these laws are what good? We have a proverb that says: "Propriety restrains the good man; the law restrains the worthless man." There must then be many worthless men in this civilized country. In this city these regulations are to me as the perils in skirting a precipice. Without moving from house I may be fined for not paying a tax or rate—for property, for water, for income, or for keeping a dog. I may be fined for wasting water, allowing house to catch fire, for keeping mountain sheep, or rabbits, for manure heaps or dirt on the premises, or causing stinks. If the trees in the garden are diseased and not doctored or destroyed, a penalty must be paid. If you go out you must be mindful of your dress;

one of our coolies would soon find himself in hands of the street surety men if in heat of day he walk the streets bare to the waist, or bathed in the river. A Polite Worship before I was in Pak-tsi eating an orange and without care dropped the skin on the footpath. A surety man stopped me, pointed to skin and out pulled notebook asking name and address. I had this ready, and showed it. That while time he went away and crowd dispersed. My heart was sour as I walked along, and one of the orange seeds slipped into throat and three parts choked me. I coughed and spat up offending seed—on footpath. Suddenly another man of the street surety stood before me, pointed to place where I spat and drawing out notebook, wrote my name and address. This I had ready when I before saw him. "Ai-ya!" I exclaimed when he left me, "is not the cup of my misery full to overflowing? True it is that 'In governing men and in serving Heaven there is nothing like moderation.' "

Like one who fears his next step will carry him over the edge of an abyss, I turned round to back go to my cousin's shop, but go not far when I stop, having in doubt of my way. Next moment I am pushed roughly forward. Yet another of these persecuting street guardians who not permit one stand still on footpath. I have seen thicker crowds in Ka-ling-tsi. But the character of people there is superior, many of the men being sheep-breeders, which is their highest class. They are not pushed on, but allowed to stand obstruct and converse about their sheep. I am now time in fear I am doing something I not should do, or not doing the thing I should do. I have big much to learn, but in my mind is our

saying: "The best Government is that least seen." The explanation-rule is that each one must govern himself. Our Sixteen Sacred Maxims help do that. If they were taught in every school at here as in the Middle Kingdom, they not require so many of those men with helmets. I have chosen some and shall have my teacher put them into elegant Ying language. Notably this one: "Describe and explain the laws in order to warn the ignorant and obstinate."

Speaking of this with my teacher I said: "I am surprised that the inhabitants of this city are so prosperous." He replied: "You are surprised for what reason?" I said: "Because Lâo-tse taught 'When the world has many prohibitory enactments, the people become more and more poor.'"

Now, honored elder brother, that I am removed from light of your countenance, pleasing to me as the unclouded sky, bestow on your unworthy younger brother blessings of your counsels to supply my wants. Morning and evening, may you enjoy felicity; may you this year rise to the golden button. Your younger brother worships.

LETTER X

To TSENG-CHING, *from* HWUY-UNG.

PIH LOO
September 8, 1900

Before born, every day I praise your virtue. I am a poor, distressed and miserable creature, unsettled as a leaf in the wind. Our wretched country has indeed fallen from its high state! It is not long

before that the injurious expressions given to foreigners—"barbarians" and "foreign devils"—were banished from our lips. But now . . . they deserve those terms not? 1860 and 1900! Plunder, Fire, Fresh blood! . . . I am destitute of a fraction of recorded merit, and know not what to feel now. Like one who seeks comfort in the soothing times of music, when

> "The bells and drums sound in harmony;
> The sounding stones and flutes blend their notes."

I will back turn my thoughts to my now time surroundings when peace is on four sides. The longer I live here, more have I surety that these people have different propriety from ours. You, my venerable brother, know how we measure a woman; that she must neither be seen nor mentioned by strangers. Here first question asked of a person of repute is "How are your wife and family?" No special mention made of eldest son; none of the mother-in-law, who is often little regarded. No inquiry made of his happy age, with us usual complimentary question. They not congratulate a person on looking old, not so; but think it polite remark to say he looks ten parts young. When people meet in public, notice is first taken of the women—thus making them overestimate themselves—by taking off the hat, a thing we consider uncivil. We think it not propriety to fix eyes on a person of distinction; but to contemplate second button of his jacket, only occasionally to glance at his face. In this land I have seen women and even small female children—often the boldest—staring at men so that they feel shame—looking round after passing them in the

street. He would measure them in what manner? Women here act as men do with us; the men, as our women. My elder brother would be like one lost in a desert. Women are freeing themselves from the rule of men and, like liberated slaves, become tyrants, or like starved wretches who when at table gorge themselves beyond prudence. It is the custom; not considered impropriety nor immodesty.

I gain knowledge of the Ying language by repeating phrases told me by my tutor. Thinking to say something pleasing to my cousin's wife, I asked: "How old are you?"—one of our customary forms of greeting. For unknown cause her face turned red with anger, and she gave some sharp reply I not could understand. My cousin laughed long and loudly, adding to my confusion. He spoke to her, but she not appeased. Then he told me that women in this country not like their age to be asked or known; and if they must declare it, always took good many years off. Strange people! Age is honorable, not honorable?

My revered elder brother has asked me several things which I shall endeavor to explain. My poor ability extends not far. There is nothing at here can compare in beauty of form and color with our porcelain vases, bowls, figures and cups—all in this place level price and ugly. In other things of art they are inferior. What I have seen of their carving in ivory, wood or stone wants intricacy and grace. You see the beautiful designs of our inlaid bronze work in what place? All is for use, for sale in quantities, for profit, or cheapness of production. Beauty and quality not important. The pictures in the palace set apart for them not please cultured

mind of my venerable brother. The female form is represented, nude or half nude. This would obtain fault from our propriety. One fraction of this indecency would in the streets gather a crowd and watch-street men and occasion a scene of disorder; in the palace anything may be depicted and girls and children contemplate it. As I have said of dancing, so of this. Morality with these strange people is not fixed thing but question of time and place. They have statues of plaster and some of marble in public gardens and in this palace, most of them naked. In the winter's ice it makes me want to cover them. The artists not know attraction of rich flowing drapery. These statues show human form in top miserable condition. They represent thin starved wretches, as if body to be beautiful must be emaciated! There is what good? They should see our famous wrestlers.

When it is falling rain every person unfolds umbrella—there are no raincoats of palm leaves as with us—which shows that the people can scatter out coin. These umbrellas, when folded, not are thicker than sticks. It is curious sight a large crowd of people standing in the rain, like forest of mushrooms.

These red-haired people are strenuous in all that concerns the gaining of money. In other matters they relax. They make amusement out of subjects with us serious. They take pleasure in saying opposite to what they in truth mean; either to impart greater force or in a spirit of joyfulness. Thus, if it strike cold and stormy, or hot, dusty and not pleasant, one may say to another, "This is nice weather!" and the answer is "Lovely!" Or if one

person be more than ordinarily rude to another, the latter will say, "You are very polite, I am sure!" There is this love of contradiction—one side of the race character—even in the prophecies of the official appointed to divine changes in sky air. I asked my cousin if I could rely on these prophecies which are published in new-hear papers. He said that I in truth could, for they were infallible as the words of the Chief of the Lord of Heaven Sect; but that I must interpret his divinations according to custom. It might offend the spirits of the air if their intentions were clearly exposed. I not know if the prophet consults the milfoil and the tortoise to attain to such accuracy. Perhaps not, but he is time-time correct. So when the Official Diviner proclaims for day below that it will be "Fine and settled," knowing his meaning, I away go with umbrella. Thus he is always right, and friendly guide to me in this land where is summer and winter same one day. He is a great sage favored by the spirits of the air and the local deity. Is deserving his rich pay. This top bottom style used by people who have pride in speaking truth at risk of wounding heart shows want of sincerity. We are not alone in having deceitful politeness. My cousin received letter from a creditor who threatened to call him before a magistrate if he not return clean coin before three days. Letter began with *"Dear Sir,"* which in our tongue is "Cherished elder brother," and ended with *"Yours truly,"* meaning "in truth at your disposition." Yet a person how could cherish another he so persecuted and so little trusted? Could he be how truly at the disposition of one he menaced with judge's rigor? When I am presented to a person,

he will say, "I am very pleased to meet you," but his countenance and manner are serious and show he not has pleasure. He feel pleasure how can when he not a fraction knows me and not speaks more before moving away body?

My cousin and I were invited a few days before by one of our merchants to a wine at a large good inn. It was to celebrate his partnership with a resident merchant. Nine parts of the guests were natives of O-sz-ta-lia. My cousin sat by my side and explained nature of the dishes. These, though dry, were very fragrant. There was fish, boiled and fried, fowl meat and big lumps of meat roasted; but I missed the succulent dishes of our country. I would have had middle mind for shark's fin, or some stewed lily roots. I ate heartily, like all present, but I not eat their cow milk cake. There were wines of different kinds, drunk cold out of glasses of red color and green color, larger than our little cups. They make good wine in this country, but it contains much fire spirit added after wine is made, to preserve it. They have foolish practise to give all their wines names taken from the wines of Fa-lan-si, Si-pan-ya, and other countries. In this manner they not can be known, nor qualities appreciated. With these large glasses some of the guests, and myself, became lively and stupid. The Western race have the habit of strong drink for more than a thousand years; we have abstained from it for two millenniums. But before the age of the Great Master in the vertex of our civilization, we were slaves to spirits and wine as the Western nations are now. In the Book of Odes we are warned that:

"With three cups you lose your memories—
How dare you go on to more?"

Our immoderation was severely punished, often by death; so our wine measure is narrow. I showed appreciation of the host's bounty by customary polite eructations. These excited envy of others not so proficient and led—so my cousin after time told me —to angry talk I not understood. Their wine I hear say is mixed with cheap spirits, extracted from potatoes. Morning after I had pain in the head like one beaten a hundred boards. My cousin informed me that eructation in this country not is considered compliment to host; nor propriety to take off upper garments, to surfeit oneself, as polite guest may do. In truth, now time I believe that "Drinking is good institution only when there is good deportment in it."

Receive, honored elder brother, these insignificant observations from your mean younger brother with indulgence of superior mind. May the Three Kinds of Abundance ever be your lot. Walk slowly.

LETTER XI

To TSENG-CHING, *from* HWUY-UNG.

TUNG CHI
December 2, 1900

Before born, the cup of our misfortunes has been filled and has overflowed. Heaven has sent down great humiliation upon us. The courage of our soldiers unavailing against devices and cunning of the West. We have now peace. The peace of

helpless traveler set upon by armed robbers, lying wounded, half cold and prisoner, to be ransomed for a huge sum. If I had returned to Kwangtung help associates of origin earth, that what good?

Ignorant of warfare as we have been taught, we not know the strength of Western enemies, and our own weakness. In the not-come it will be different. Our eyes have opened and we look see around us. As our sage Meng says: "If medicine do not raise commotion in the patient, his disease will not be cured by it." Our disease has been conceit; which soothed us with vainglory into torpor of self-satisfaction. Ai-ya! many of our associates now guests in Heaven! . . . Our sages were idealists; but the world is not so, not so. It is practical. Ideal if a man leave a jewel on his outer wall, and find it again there morning after. The door must be locked and the jewel kept within. Those in the dwelling must be prepared to defend it if thieves break in. When prowl about many thieves, man must be well armed. If he refuses to take arms he is foolish, for he thinks only of before days when thieves not about. We were guided by counsels suited to different conditions. Our classics are full of them. Meng wrote: "There are men who say, 'I am skilful at marshaling troops, I am skilful at conducting a battle!' They are great criminals." Good, that has truth if their purpose is to massacre quiet villagers. But better for us if we had many of those criminals in second half of old century. Though the same sage declares that "there are no righteous wars," defending one's origin earth I consider is righteous. This possibility he not could think up. Lâo-tse said, "Arms, however beautiful, are instruments of evil

omen; hateful, it may be said, to all creatures." It was not having these arms and not knowing their power that brought us to our now time ten parts bad state. Our wise men taught us to conquer by giving example of social order and happiness, that other communities might desire to imitate and enjoy our peaceful existence. This was possible in conditions of those times. We not had knowledge of other people; they not know us. Seas, mountains and deserts were as high walls around us. No one came for good much century. After long ages one man name Mah-ko-po came. After, no more until the foreign shepherds. Western nations lived in caves, had covering of skins. They were few, always killing each other. Thus with our peaceful civilization we called them "barbarians." We satisfied and happy thus, not disturbed. Other nations in modern times come in fire boats and see we not have arms, but have good much people, they want to do trade. The men of Ying force the deadly drug upon us. Then begins trouble. These men brought the Holy Book in one hand and opium in the other. Millions of our people are slaves to the drug. Yet the foreign shepherds tell us that their Son of God taught them to "overcome evil with good" and "unto him that smiteth thee on the one cheek (to) offer also the other." Gautama Buddha whom many of our countrymen follow, also said, "Overcome anger with kindness; wickedness with good actions." These are all *You* thoughts. I middle-believe that some who look solemn and repeat precept for others to practise, are laughing within themselves. But those who first spread the doctrine had sincerity. There

are many with the countenance of a Buddha have the heart of a snake.

We have neglected our defense and so have invited attack. There is one law for the weak and another law for the strong. The Master said, "Do not be ashamed of mistakes, and thus make them crimes." This we must remember.

It has been ten parts hot during Polite Worship before. The people not strike sleep in the heat of day. Not so; like ants, they more lively. On Polite Worship Day six, my cousin took me with him below noon to see to ten two men playing game on a grass ground surrounded by buildings with rows of seats; from them one obtains good view. This game called *Kli-kei.* It was warm sitting body in the shade, but what for the players I not know. They struck fiercely with heavy flat clubs at a hard ball and sometimes hit. Then ran past each other between sticks stuck in the earth, as if hunted by ox-headed tormentors. One face other men pursue the ball they flung back with the speed of the wind. The people, usually quiet, had much excitement at times, and ten thousand voices roared like the noise of a thunder clap. I asked my cousin what made them so furious, and he said because one man caught the ball. There was more serious cause, not?—for men having reason not can be stirred by that small thing. I began to think up that there were three sticks standing together each end of the running space. The number of three indicated a symbol. For in many lands that is a sacred and religious number. There are Three Lights, Three Powers of Nature, Three Auspicious Stars, also Three Kinds of De-

pendence for Women, Three Kinds of Abundance, Three Sins, and others. We have Three Religions, the Buddhists have a Trinity and the Christians have Three Gods in One. Thus I have belief that the origin of this national game, of great antiquity, was a religious ceremony or rite. The three sticks are symbol of the Trinity in Unity—the firm principle of Good. The ball is the active principle of Evil. If the virtue of man—the flat club—overcame evil by driving ball away, then would the principle of good triumph. But if the virtue of man failed to resist the attack, and his gods were overthrown, then would he be undone and evil triumph. So all had clear explanation rule and I could share in the feelings of spectators by clapping my hands that time the ball—the evil principle—was defeated. I explained to my cousin my measure of this game; but he not appear convinced. Some people not like be told simple things their minds not understand. He laughed to cover annoyance. It is top good game, teaching to aim at what is right and fight against assaults of wrong-doing. No other desire could have urged to endure the prolonged exertion in that great heat. For the men must have suffered torments of the Buddhist hell. In truth some of them with fiery red faces looked like demons. I had sorrow for them and would have middle mind see a game that had more pleasure and less body pain. There was much repetition in the game, so that I had fatigue and struck sleep. But people roared with delight and excitement. Was wonderful; having other times the calm of sheep. I was awaked by the noise as of myriads of roaring lions, when the game ended and people departed.

If they thus readily have pleasure, they what think of our theatrical performances?

The dwellers in the New Golden Mountains have number of different games, often violent. For what cause they employ themselves in this manner is they have so much idle time. The class of artisans, at time in power, not allow men to work more than four hours, three number of the full day. Three number for sleep and the rest for food and amusement. No hours set apart for study of their classics. These games are encouraged by their mandarins, as they take attention off grievances. Champions of towns contest with those of other towns; province against province. If champions of one town or province defeat those of another town or province, the first are held in same veneration as reincarnations of K'ung or Meng; the others disregarded. Hitting ball or missing ball is only difference.

My cousin told me when our Emperor was driven from the Dragon Throne and imprisoned by Old Buddha, the reform of the Middle Kingdom arrested, there were only two three lines in the day set new-hear paper, while for account of a game of *Kli-kei* half a page was filled. Yet the doings of the black-haired race—number three population of the earth—will have top importance for these people in the not-come. The game I have explained is for the summer. In the winter they have very violent game played with a large ball of goose-egg pattern, filled with air and kicked with the foot. It is not like our children's game where the ball is struck with the heel. This game, my cousin says, is more brutal, for it happens that players are wounded,

and in the confusion revenge is sometimes obtained. I will give description of it to my honored elder brother when winter comes.

Now time there is another game much in favor with old men and old-minded young men. It is played like the others below noon Polite Worship day six. It is slow and tedious, to suit aged men, and consists of gravely rolling wooden balls, large as cannon balls, along a level grass-covered piece of ground. Each one endeavors to get nearest to a small white ball. That is all. But the players have opportunity of displaying beautiful jackets of many colors, some richly striped. On no other occasion I see the men at here so brightly clothed. The old men sacrifice much natural dignity by hoping to appear youthful in this manner. There is much seriousness observed. I believe they engage in this game not for pleasure, for they look sad, but by recommendation of their doctors for health, and to use their smoke pipes. It must be game of importance. There are prepared areas of grass land around the city enclosed, having small buildings where players retire to partake of samshu. Wives not with them. These areas are found in public parks and gardens, but the people not can enter. Public for what not enter? Much in this country I not understand.

Great rejoicing in the four quarters. For what thing? The racing of horses. Not for pleasure of seeing these beautiful animals flying along like the wind, but to make money by gambling—no doubt of winning until afterwards. Those who have this vice are on the road to Earth's Prison. But they not can leave it and turn to honest work. They should

learn that "To persuade a man not to gamble is to win for him." These races take place each day. Especially on the half day that is free from work; as people then have pay for their labor. Some men who have wives leave small part of labor money with them, so are ready to make bets on the horse they expect number one come. I went to one of these places on fringe of the city. To judge of character of a man by face and expression, then I not have surety my coin back come to me if I have luck. For some men had eyebrows thick and unruly, which denotes unworthiness. Many had a hawk's nose, proving he had evil at the marrow of his heart. Some had mouth like a mouse, sign of envious disposition. Others, with mouths like horses, would undoubtedly die of hunger and in next incarnation be racing ponies, doomed to exhaust their strength under the cruel whip. Those with the hawk's nose are the emissaries of the demon-god of gambling. They are bloated with excess of rich food and strong spirits and they have the heavy, greedy eye of the vulture gorged with carrion. They live on money of their victims sucking blood. They not work, yet they dwell in fine houses and wear jewels. There are swarms of these leeches and the simple-minded keep them. The simple-minded think that a horse having speed must win the race. Not so. The owner of the horse, the rider and one or more of these hawk-nosed demons have arranged before that a slower horse shall come in first. So that they may profit exceedingly. Honesty not dwell among this class. The horse-rider may betray the owner of the horse. The owner may order rider to keep horse from

winning, and thus cheat the public. The hawk-nose may bribe owner and rider. There is in gambling what good? Corruption spreads among the people and the rule of cunning and fraud is established. This is another instance of wrong-doing permitted by authorities in one place; in any other place would be punished. Is a strange country! Some of our countrymen of lowest kind have gambling shops where *fan-tan* is played. They have no trickery, yet the keeper of the shop is sure of profit. Keepers of these dens are called to the Officer Yamen. Swindling and gambling at horse-racing is known, and not suppressed. The rich and powerful like it. The fury for betting on horses is in the character of the people; sometimes, in truth, it is ridiculous, if evil can be thus called. Boys and youths who with us would still bear milk-names, seriously discuss chances of certain horses and ponies and, so my cousin tells me, discourse about their racing quality in language special to subject but by him not understood. They speak of progenitors of certain horses up to third generation with knowledge superior to our knowledge of the tablets of our ancestors, and with as much reverence. They know exactly the number of seconds taken by any horse mentioned to win a race; first not first, second not second or third not third. Name of rider, owner and trainer; this year, old year. What weight it carried, the chances for win lose; the before deeds and other endless details. All this I learn from my cousin. The good big knowledge stored by these youths on this subject, if attained in literature in our country, would in truth ensure admittance into the College of the Forest of

Pencils and render them eligible for the highest office.

Thus far, honored elder brother, have I dared to ask generous attention. I pause, to pray Heaven may give you all earthly happiness and length of days. Good walk.

LETTER XII

To TSENG-CHING, *from* HWUY-UNG.

February 16, 1901

Venerable brother, the sight of your elegant pencil composed heart of your younger brother. You ask when I back go to my origin country and family. My humble reply is that though peace with the foreigner has improved the condition of the Middle Kingdom, those who persecuted the reformers still have authority. K'ang and his followers—your unworthy younger brother one of them—are called revolutionaries, and thus in peril if found there. Other reasons I have; top one my desire to learn from the people in this place the secret of their progress and strength that on return I be utensil for our race. The decree of the Empress-Dowager, forced from her by the sons of T'ang, expresses my own desire; but I not believe in her sincerity—she has fear for her dynasty, the *Ta Tsing* falsely thus so called! It speaks of "the necessity of adopting the good qualities of foreign nations, so that the shortcomings of China may be corrected, and experiences of the past serve as lesson for the future. . . ."

A good much quantity of food of all kinds is pro-

duced in this favored land; more, in proportion to small population, than other countries. This should fulfil requirement of the Great Sage who said: "Let the producers be many and the consumers few. . . . Then the wealth will always be sufficient." The people should be able to buy their food very cheap, but they how can? Price coin at here is more than in the great city of *Lan-tan,* the capital of the Ying Kingdom, which is supplied from lands distant tens of thousands of *li.* This you have difficulty to understand, not? It is soon explained. Good much quantity of produce of the soil, as wheat, cow milk, oil, and meat, they send away; yet plenty remains for local people. But big price is demanded for produce not is sent away, as fruit, fish, pig meat, vegetables and other things. Nevertheless, the men who grow fruit and vegetables, those who breed pigs or catch fish, obtain very small price. The explanation rule is this: between the producers, plow farm men, fishermen, cattle men and the consumers, there is a class called middlemen, because they stand in the middle between producers and consumers. For the simple passing from one to the other, these middlemen get more than those who originate produce. Middlemen may be of use sometimes. If you want up take tiles go to roof of a house, a man halfway on a ladder may receive them from hand of one on the ground and pass them to man on the roof, thus sparing him on the ground from many journeys up go down come ladder. You not require three four men on ladder, each one to carry tiles space of a cubit. Thus you will find four five useless middlemen between producer and consumer. Each middleman has good big bite of article passing through his

hands. The producer not have much coin for his rice; the consumer not have much rice for his coin. So is in all trades at here. There is what good? Poor man, who can buy only in small quantity, must pay good much more than rich man who can buy in large quantity. This is unjust tax on the poor and is top cause of their remaining poor. Lâo-tse says with truth: "Man takes from those who have not enough to serve those who have too much."

Fine fish is caught in abundance in the four seas, but too dear for all except rich people. The poor fisherman who risks life to obtain it earns small coin. To raise price, much good fish is kept back by those who have trade in their hands, that time it smells not good and is thrown away. This thing permitted, not permitted? When these middlemen grow rich and have authority, or influence, poor men to prevent this wrong, how can? We not want four or five men on the ladder. All food is brought to house in horse carts. It is great convenience, for which you must pay. If you trouble visit the shops you must pay same price. This is foolish, not foolish? A seller of meat or bread saves expense that time he not use horse cart. He should sell at cheaper rate, not? and many would go to him. My cousin not think so. He says that bakers or butchers, in truth all of same trade in a town, conspire to rob the public. I not can believe him, it would be act of brigands. Best plan would be to have markets in different parts of Mei-li-pang, open at morning head early, where the farm man could bring his meat and grain, the fisherman his fish, the gardener his vegetables, the orchardist his fruit, the dairyman his cow milk and oil and each one sell in small quantity to

the four people. In three period bells the crowd should all away go and the place of the market be swept dry clean. This would confer benefit to the poor, who not object to early rising, and make idle army of greedy middlemen work usefully in the market cleaning up. To this my cousin observed that idea was good but not original and would be opposed by shopmen and middlemen combined. They would influence law-makers and prevent adoption of this public advantage. What to feel? Not is run-go out.

Another cause is for dearness of products of the soil to the dwellers at here; this is the big price coin demanded by railway officers for carrying goods. If price one half, quantity carried would be four times more. That would be gain to both farmers and officers. Like in our own country distances here are great and the cost of carriage, at a certain distance not yield profit to send goods to market. In a book I read with my teacher, free traveling and transport on the iron roads is proposed. The author's argument is: "The railways belong to the people; for what reason they pay for use of their own property?" That theory is dream of the class called *Socialists*. The farms in this nation are too large for owners to cultivate properly; for their yield is poor. They not use manures as we do, but have chemicals costing much money. Myriads of *mous* have only grass. Grain farms are from half a *li* to three *li* square. So great expanse of country is occupied by only small population—about one family to a square *li*. Thus is not much farm produce to carry unless long distance is traversed; therefore carriage price is big. These large farms should be

divided in halves or quarters, and so the population would be denser.

In the eastern parts of this State are extensive forests of magnificent trees, ten parts big; some of them three hundred feet high low. For more than two generations past large tracts of these forests, full of noble giants centuries in age, have been cut down or burnt to clear ground for meager cultivation. Three days before I went to these wild hilly regions where I saw these immense trees rising like arrows far above. Around one giant it required ten two men holding hands to encircle! To attack that one with an ax, how dare! Yet tens of thousands of these have been destroyed. The top good wood of these trees, tens of millions of *piculs* in light-heavy, burnt as of no use! Value of this timber for building, for mines, for the iron roads, for furniture and for fuel, must be many millions of *taels*—all gone up to the heavens in smoke, incense to the God of Destruction! And in this city, at distance of only three, four hundred *li,* people must pay 600 cash the *picul* of wood for fuel. They not know in what manner we in our villages have want of fuel for warmth in the winter. For what reason they not pile it in great stacks on their land, while awaiting the making of roads. One day in the not-come will be a scarcity and they will think with much sorrow of this waste. I remember that when a child my daily duty was to look-see for tufts of grass and little twigs to roast water for tea and give heat to the k'ang. In this land the wants of now time are of top importance. But this contempt for the gifts of Heaven not goes unpunished as we know place-place in the eighteen provinces. We read in our

ancient classics in what manner our mountains old time were richly clothed with trees. They served to drink up the rainfall, protect the loose face soil and protect the land from disastrous floods. Those mountains have been shorn of their adorning locks. No hospitality given to the beneficent visitor that therefore hastens to down go the bare steeps. In anger, rain tears up soil, carrying it away. In more level course, weary of its burden, deposits soil in the river roads. There unduly delayed as before unduly hurried. The river roads thus raised not can carry off big rush of water. Ever increasing the flood that time bursts its banks. Lost hope of reaching destination, the sea—the waters wander far and wide, spreading destruction and causing famine. Meng says: "Man wishes thus; Heaven's government not so, not so." I hear say that efforts are at now made to again plant trees in places where they were burnt. The injury done has opened the eyes of the King Family. Yet, for each tree planted, ten are destroyed.

May abundant prosperity increase and flourish with you.

LETTER XIII

To TSENG-CHING, *from* HWUY-UNG.

T'SENG MING
April 5, 1901

Honored elder brother, may your virtuous fame have no end. Great is your benevolence to my poor mean brothers in the time of trouble. You tell me that K'ang, my revered leader, and his followers are

called revolutionaries, not reformers, by the Empress. Not so. Heaven grant them protection and success in the not-come! . . . I have read with satisfaction that in our temples men of clear brightness are destroying the foolish idols. . . . You ask me several things about this country. In all humility I hasten to return teaching as far as my insignificant ability permits, knowing that your indulgence is as vast as the ocean.

No one in the land has habit of long finger nails. For a moon after arrival I allowed number three of left hand to have nail length of three inches. My cousin told me thus not the custom and begged me to clip it. I had foolish sorrow in doing so. For I had pride of this sign of the scholar and the proof of not doing hard work. In this city are rich persons who have same pride. This they show by whiteness and softness of hands. To have strong, hard and red hands is accounted among them as shameful. This class is a fraction of the population, chiefly women. They pass their lives in amusement, and not merit length of days; they are useless and consume food of worthy men. Nine parts of the people not have care for the whiteness of their hands, but have pride in their roughness caused by building fine cities in the deserts and forests. If I had thus labored I should have same pride. Work is honorable, that time it makes men happier. Dishonorable is to live in idleness and the sign of idleness not has honor. Women have care of their hands; much may be forgiven in them; they have different laws. They are like our women, with natures difficult for men to understand. Our females daub faces with red paint and use white powder to make them seem beautiful.

The same in this city. For what reason I not know. I think to please other women. So must they imagine it pleases men. It not pleases men, for I can perceive the artifice which is to deceive, and I not like deceit. "He who deceives others deceives himself." Deceit in one thing is deceit in ten things. The skin beneath the fair mask may be that of a leper. Women not have our reasoning, or they would know they confess by this to not have the attractions they imitate. Sincerity in words, and in deeds, gives time-time most pleasure. Women should remember the words of Mencius: "There is no greater delight than to be conscious of sincerity on self-examination." Ai, the doctrines of the Sages not affect them.

The Western nations have carried shame on us because our women cramp their feet to make them small. This has been custom with us for a thousand years. One while past I consided that distortion of Nature sign of superiority; at now, not so. Ten thousand persons having reason must condemn practise that makes cripples of women. But women not can have reason if willing to suffer because of vanity, or the desire to appear superior. Those in this country who have ambition to be leaders in society wear small shoes with high heels, which affect proper carriage of the body and cause pain and inconvenience. But they not cramp their feet like our women of high class that they be called golden lilies. Yet five ten years before, the women of the West had a custom even more foolish and harmful to health: this was the wearing of a stiff casing with steel laths like armor under their garments. This with cords behind so squeeze the

body below the ribs that two hands could span around. A woman more resembled an ant erect than human being. The organs of the body and the seats of righteousness and benevolence were thus pressed and pushed out of their places. Ill-health and early death awaited these victims of vanity and custom. Was it to make themselves more pleasing to men? The men of the West have extraordinary opinion to admire skeletons. The females I see in the streets are one two handsome fat ones; the others thin and appear half-starved. The women in Mei-li-pang imitate superiors in wealth and importance with guidance of their garment-makers—whose interest is thus served. They alter shapes and colors of garments continually. One year is sign of superiority for them to wear wide-spreading dresses and small hats. The year below if these were worn would be proof of inferiority, poverty or stupidity to wear them. For style of dress changed and narrow dresses that made walking difficult and big feathered hats were *Fa-shun*. Men not often change shapes of hats and clothes. Now time they imitate style of the Flower Flag people. We of the black-haired race not change thus. Our clothing not has changed in shape for thousands of years, and is nearly the same for men and women. We not imitate, like monkeys, grimaces of other monkeys. I blame our Manchu dynasty for corrupting officials and through them the nation. But they not encourage the cramping of feet. I blame that dynasty for the queue. They made us wear it as sign of subjection. That while time I came to O-sei-lia I went to shave-head shop of one from our country and told him to off cut it. As there is continual change in the

shape, texture and color of their garments, so is there a constant change in other matters with these people. They altogether not seem to obtain their desire or satisfaction. Like children who get tired of their toys and want new ones. Laws are constantly amended or abolished and new ones—seem to be swept away—adopted. There are too many laws, not? Where people's root-mind is law, few other laws are required. They not be required if all men were good. Alteration of the laws shows that new ways are found by the cunning to slip through its meshes.

Among the Western nations there is continual change, not in a few things but in ten thousand things. This is called progress. They say we are stationary and not advance because we not have these changes. With extremes there is what good? Our misfortunes are due to our rigid veneration for the things of ages before that give no help in the present. But now time we also slowly change. When science proves that the old methods have faults and of no use we must try new methods. This applies to sanitation, therapeutics, surgery, alimentation, domestic architecture, education, intercommunication, defense and other vital requirements. But unworthy is the apish adoption of new modes of dress. Discarding still useful garments because other people do so is frivolity and vanity. The manners of these people are less polite than they were, being brusk and often inconsiderate. Their morality is different, according to condition in society. Even their religion has been modified during several tens of years. Once they used to pray to their God for rain; now it is thought wrong

to do so. Before time it was believed that Earth's Prison was a dreadful fiery place destined for the wicked after death; at time this is not believed. Many in centuries before were ready to die in torment to prove their faith that Jesus was the Son of their God. Now time most people hold that Jesus was a holy man, but no more of divine nature than other men. There must be good much fickleness in people so changeable in their faith. In the not-come they will believe no thing.

Venerable brother, forgive-sin in my poor mean opinions and extend your noble indulgence to me. May the Three Kinds of Abundance be yours for myriads of years.

LETTER XIV

To TSENG-CHING, *from* HWUY-UNG.

LIH TS'IU
August 7, 1901

Honored elder brother, my heart was filled with joy when I again beheld your graceful pencil. I needed some means of renovating my virtue and extending my gall. For I, the cheap scholar, during the last moon have suffered from an ignoble little disease in the stomach with fever. For three five days I lay in bed, refusing dreaded aid of a doctor. Number one sign of my stupid sickness was after visit to a food shop. Some fish that I ate there was origin cause, as I was told. I was in trouble as one about to cross deep water. I had fear of the doctor with his remedies worse than the disease. For I thought of the one who old time treated

me in our country. . . . A man who being presented with the three corners of my malady, yet not could discover the fourth. I pictured him in my recording faculty with his horn spectacles and grave countenance, and the big book of prescriptions of his father—also a doctor—under his arm. He should have had ability; but the ivory shavings, herbs and ground oyster shells—even the gold leaf—not improving me, other six doctors quickly followed, one of them using the needles. When they all left me—as one passing beyond—I became better and quickly regained health. I then understood the popular belief: that doctors in their reincarnation were changed to asses for having killed their patients by their ignorance. Thus my enlightened tutor will allow for my mean fear of doctors. But the treatment I received one moon before, how different! This Western doctor placed a small glass tube in my mouth and felt my wrist pulse. He then wrote on one piece paper with his steel-pointed pencil, and paper was taken to neighboring chemist. In the time it would take to eat a bowl of rice he mixed the drugs and handed over medicine. I was informed that the fish I ate had been touched with rottenness; thus was I poisoned. Now, your simple younger brother has returned to health, but is weak. I still eat medicine.

I speak of my foolish short-time disease to show that in the cure of human maladies, these people are far beyond us in learning. They have to pass difficult examinations and attend at hospitals for long time before allowed to be called doctors. They not use ridiculous medicaments that have superstitious origin invented by ignorance. They have minutely

studied the anatomy and functions of different organs of the body. They have registered and acquired learning and experience of countless doctors that went before and have themselves watched effect of accepted treatment by the bedside. Thus they use few drugs and those sparingly. They trust to the sick person's vital power and the passing of time; for that they have credit. In the Middle Kingdom the Western doctors, as my honored elder brother knows, receive great respect and affection; notably for surgical operations. Though many have doubt in the merits of the foreign shepherds' efforts, the four neighbors praise the foreign doctor.

There are several of our countrymen here who call themselves doctors and are visited by many people who go to them when their own doctors not can do good. One of these black-haired doctors lives in a village about twenty *li* from the city and he has many visitors. Have time there are fifty persons waiting to see him. Men must give their names moons before they have audience with him. In truth, during the millenniums of our civilization good much experience has been acquired in the use of herbs for certain disorders. These remedies may have thus been imparted to following generations. I have heard say that some old women among the Western race also possess remedies transmitted from mother to daughter for ages. When the science has enlightened us, our doctors will no longer be false sages with heads full of *Wu-ki* and imposture.

But the coin demanded by doctors here in my mean opinion is above level price. My venerable brother may measure when I say that it is about

three *taels,* have times even six *taels,* for each visit. Thus only those who possess much money can pay for repeated visits. In cases that require surgical operations it is top price and not can be paid except by the rich. So, many must beg a plan of the hospital doctors, and wait their turn for weary hours. They may be denied admission because of want of accommodation, which is injustice to the poor, for whom hospitals were instituted. It often happens that sick people not call a doctor because of great expense. But getting worse, they are forced to ask his aid. This is greater loss to the afflicted one, but advantage to the doctor. At here doctors have pay that while time a man is ill; thus it is profit for them for man to remain ill. In some parts of the Middle Kingdom doctors have pay that while time a man has health. Thus it is no profit for them if man is ill, but profit to them to make him well. This has reason. These doctors live in fine houses, in the best positions, and go about in carriages having no horse.

The dwellers in Mei-li-pang not choose the site of their graves. They must all be buried in places set apart. They not have *Feng-shuy* as we understand it regarding burial-place. After much thinking-up I have now small belief in earth-divination. With reverence to the opinions of my honored elder brother, one-like my mean self in the college-gate, I not have faith in the extraordinary things of the Taoists. I think absurd that a spot must be fixed upon to bring good fortune. For what reason? Because a priest says that there meet the magnetic currents—the azure dragon and the white tiger. Once I thought that much depended on the priest's

compass, on lie of the ground, nature of the soil, effect of over-spreading trees, and other things. More time I stay in this country, more I am sure that commonsense is chief merit of the people, which we might take as guide with advantage. In truth, there are many at here who are wanting in this; as I will submit to my venerable brother's learned consideration. If we had more of this reason we should disregard the trickery of the priests with their consultations of the tortoise, the milfoil and the stars. We should understand their long delay in choosing a burial-site when we realize that they are being paid all the time. Those who believe in them are the ignorant. With the promise of good things in hereafter, they yield up the good things in this world. It is grasping at a shadow and letting fall the substance. For what eye can pierce the veil that conceals the Unknown?

There is another large class who not believe in predictions of rewards and punishments after death. They declare openly that they so believe for the sake of peace and to follow the custom, that nothing may be said against them.

The Western race consider they are in ten things our superiors, and wish to teach us how to live. They have infirmities like all men, and a *feng-shuy* of their own. As Meng said: "That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it." What is cast away is the power of reason; even the superior man not at all times can preserve it. Every one has a secret resemble-belief in good and bad influences, which we call spirits, sending good or bad fortune. We that follow the

precepts of the Great Sage will on occasions of births, marriages and deaths not refuse ministrations of both Buddhist and Taoist priests. We think it possible they confer benefits; if not, no harm has been done. So we respect-despise them; a strange contradiction. The greatest men have credulity; though, being detected in this subjection, would laugh away the accusation. We find our best arranged plans so often thwarted that we have notion ill-luck accompanies us. We believe that spirits sent by the god of chance, giving or refusing good fortune, surround us and must be appealed to.

By the Ying people Polite Worship Day six is thought to be an unlucky day. Many not know for what reason. It is because Jesus, whom they call the son of *Shang-ti,* was crucified on that day. It is believed in their religion that this death was to appease their God, and so save the human race from endless punishment in Earth's Prison. If they had reason, Friday should be the top lucky day. But they declare Friday not lucky all the same. However, if they have to commence big enterprise, or raise body for a distant land, or decide for war, or be knotted, nine parts choose some other day. Ill-luck is also supposed linked with ten three. This was the number represented by Jesus and his disciples that time they sat at supper and the one who betrayed him to the authorities was present. So it is thought of ill omen for thirteen to assemble together at a wine. Thus it is custom not that one should leave, but to invite another guest. For, if misfortune happen to one of that number blame is given to that number. Still, some who desire to partake of the banquet, will risk being of the thirteen. Some tradespeople for

a dozen articles, as cakes or fruit, will add another one in a spirit of liberality. No ill-luck is attached to that by the person so benefited. We also have our weakness regarding numbers, calling the days of the moon that have uneven numbers, as 1, 3, 5, *hard days,* when it is good to do business abroad; the other even numbered being called *soft days* and not favorable.

I went a moon before with my instructor to see the game they call *Foo-poh.* This game has even more fame than *Kli-kei,* described in my letter old year. Is played in winter heaven for it requires top endurance and activity. Before arrived at place, same where they played *Kli-kei,* I heard roar of voices two three *li* distant. I not know what to feel. Going near, a deaf man could hear again and one with hearing be made deaf. Within edge were three ten thousand men and women. They came from what place? Sitting body we look see the game. It was same as a battle; two groups of men in struggling contention. These young, strong, quick men, what do? Men one side try to kick goose-egg pattern ball between two poles that represent a gate or entrance. They run like hares, charge each other like bulls, knock down one the other rushing in pursuit of the ball to send it through the enemy's poles. When ball is kicked good and caught with quickness then voices of the people burst forth like sound of mountain wave dashing against a cliff. Men and women mad with excitement yell and scream at the players. Some common men full of *Pi-a* call out jeering advice or abuse in loud hoarse voice. This they do for foolish display, yet not have courage nor ability to do a fraction themselves. We would call

such creatures mud-legs. It is violent game and men often eat injury. But to make them bold and hardy it passes ten thousand games, for it is like fighting. Men thus brave will make top-good soldiers. We must adopt this game in the eighteen provinces. The explanation-rule of *Foo-poh* is to my thinking almost same as *Kli-kei.* The ball is the God of Evil; the rival bands strive to reject return it go to Earth's Prison through the gates. That side more times driving demon ball to opposite prison has victory. We sons of Tang not like violent things. But on earth more parts are obtained by force. So we must learn some violence. The people in this land have mad liking for *Foo-poh* and think of it from morning-head early to half night. The new-hear papers have pages filled with its description. Falling rain, we put off body and leave the park. That time we turn to serious affairs in the Middle Kingdom. We think up with sorrow of our old time humiliation. We speak of our shameful peace and great big indemnity forced from us by the Western nations. My instructor at last return-goes to his house. I see a man come quickly to me with excitement. He says: "You from where come?" I reply: "From Chai-na." He answers with irritation: "That is what good? Tell me the winning side." I say: "The men of the West, in truth." With face red with anger, he cried: "You four-square block! I speak of *Foo-poh.* You not know." He say words of abuse and turn away to another man. Ai-ya! The fate of ten parts of the black-haired race was for him no importance; *Foo-poh* of vertex importance. Our poor origin-earth's

downfall, he what care? So with heart heavy I return-go to my cousin's house.

That I may not lose the opportunity of the ironship's departure and delay humble homage to the honored elder brother, I cease my tedious communication. I pray Heaven may rain down upon you myriads of blessings, and the Three Auspicious Stars watch over you by night.

LETTER XV

To TSENG-CHING, *from* HWUY-UNG.

November 27, 1901

Venerable brother, greatly am I honored by your questions about my unworthy health which now happily is good. Regarding your unmerited praise—how dare?

You will find on separate piece paper, address of house where I shall live next moon. I leave my cousin's house because his wife wishes to govern all near her like a tyrant. To save my face I said I desired live in center of the city. I still preserve the relation of friendship.

In my last poor letter I finish not subject I was discussing. It was about the good resemble belief common to all men, as *feng-shuy* with us. This half belief each one ridicules in another, yet possesses himself; so for all defects. A man has difficulty to see his own eyelashes. Among these people is thought unlucky to walk beneath a ladder, even when no one is on it carrying bricks; but it is not counted unlucky to glance down barrel of a gun. Of a ladder, I am reminded of what I saw yesterday be-

low noon. In the street a big man walking quickly, caught his foot against a ladder set up at house face. In anger he stopped steps, and gave ladder a vigorous kick. Hurting his foot, he in fury, kicked it again with the other foot and, somewhat appeased, went on his way. Surely the man must have given personality to the wooden ladder, by thus taking revenge. Yet constantly we see that to dead substance is given quality of active living. Some famous men have believed in charmed rings and amulets. In truth "There is no wise man who is not also foolish." They of the Lord of Heaven sect wear round their necks near the skin a medal or piece of cloth blessed by a priest they believe preserves them from harm. They would make invincible warriors. Perhaps in battle they would be undeceived, as were our Boxers, who had same belief. However, I not have heard that members of this sect are free from accidents or sickness.

Some gems are thought to have good or bad influence. Opals are unlucky; perhaps those say so who not own them. I have read of a famous diamond, bringing death and misfortune come to all possessing it. This I not all believe, for many would dare being its owner. Women here often wear four-pointed Indian cross of gold, or its imitation, emblem of the four winds bringing luck. Soldier-ships and regiments also have favorite animals, sometimes a dog, a goat or even that strange animal only found in this part of the world, the *kang-ah-loo*. This animal has small head like a sheep and a heavy body broader at the end. It leaps forward two three ten fast on its powerful hind legs and broad tail; a wonderful creature. These favorites

are supposed to embody fortune of the ship or regiment they accompany. Good many people gain money by taking advantage of the feeble reason of others. They pretend they can tell the past and divine the future by examining the palm of the hand, or the formation of the skull. For small sum these clever rogues will give written document stating the numerous qualities and few defects of persons paying them, so the course of his future life may be properly guided. These are like our *Ming-yen* who foretell all events; as they say. They must forget their own fortune, if in knowing the future they not take note of the winning number of a lottery to come or the name of the horse who will arrive first in their grand horse race. There are women also who call themselves "clear seers." By staring into a glass globe they pretend to fall into a trance and see things happening at the ends of the earth. But not can see their own folly; or if they do, others cannot. Not folly if they are well rewarded.

Other vain things men believe, as a drowning man will clutch at seaweed—dreams, omens and such like. I have seen a small book that interprets all kinds of dreams. In some countries, such as *I-ta-li-kwoh* and *Ta Lu-sung,* where are public lotteries, the choice of numbers is much regulated by dreams. One of my cousin's friends of the Western race dreamt that his mother was dead. He consulted small book and chose number for a lottery. In great fear he wrote to village where she lived and was informed, to his surprise, that she was alive; at this his heart was relieved. He won small sum. I have also read, with my teacher's assistance, of the popular belief among the *I-ta-li-jin* that some persons have what is called

the "evil-eye." They have power to injure others they look see. The only means of defeating the evil influence being the extension of two fingers—behind the back, not to give offense—these representing the two horns of their Ti-tsang, showing he is discovered and baffled. It was because of these foolish notions that King K'ang warned Duke Peih that "there should not be the love of what is extraordinary." He not know of iron roads, airships and air messages. Breaking face glass, thereby destroying the reflection of some one who had used it, is thought of bad omen. Spilling salt at table may bring evil consequences if a pinch of it not is cast over left shoulder. Crossing knives foretells dissension. A howling dog at night warns of approaching death; but as in a large city some one may be called on high each hour in the twelve, this belief may have reason. For good luck a horse-shoe is often nailed over a door. Gamblers turn round their chairs thrice to improve luck, and many other foolish things are done for same purpose according to local fancy. Thus let neither red nor black-haired race deride each other; for ten thousand men have weakness and ignorance occasionally.

Often I go to the big building in the city where myriads of books are stored, and where a person may enter and choose book to read. I feel on entering there the reverence of one in the hall of his ancestors; indeed more reverence still, for I no longer regard my ancestors—whom I never knew and who may not all have been worthy men—as one time I did. My honored elder brother will perhaps condemn me for confessing this. He will regard me as one unwilling to follow them in all

things. Since I have examined the thoughts and actions of people of other nations, reason has pointed out the weakness of some of our precepts. Should I be sincere if I not admit this? In the Doctrine of the Mean we read: "It is only he who is possessed of the most complete sincerity that can exist under Heaven, who can give its full development to his nature." Though I think of my father and my mother, now guests on high, with deepest reverence and love, and hope to be worthy of them, I not can sincerely extend same reverence and love to their parents whom I have never known. Now time I not believe that their spirits require offerings of food they not can eat, nor incense serving no purpose, nor mock paper money they not can spend. May your noble friendship for my unworthy self not suffer by my sincerity! I return come to big Book Palace. Amongst these books of infinite variety I am in communion with the spirits of the great men of all ages and countries, as they thought and spoke when alive! These great men in truth are the spirits of our ancestors. We not see them, but they hover around us. If we wish to hear their voices, they will speak to us. In what manner? To worship the minds of Kung and Meng and the minds of countless other sages of different lands is good and has reason. We not offer food; they give food to us. What august assembly! We must feel in our heart that the company of the greatest and the wisest in the court of a powerful monarch would possess but a fraction of the greatness and wisdom found in this meeting-place of all the sages recorded in the world's history! Nor must I await an audience of one of them of high name. I reach out my

hand, and he speaks to me. More truly would Li Han have spoken of these books than of the T'ung Records, of which he said: "If a man acquaints himself with them, he will know all about the world without leaving his own door." Learning is far more precious than gold; in it there is daily renovation of virtue. I am so far advanced in knowledge of the Ying language that with aid of a dictionary, I understand much. But as yet I am famished from inability to swallow. Without my dictionary I not could have explanation. I should be like one lost in a forest; like K'wang, of whom Meng says: "The acute ear of the music-master K'wang, without the pitch-tubes, could not determine correctly the five notes."

For long time I have been as one lost in dense fog; perplexed by the constant hearing from the common people of a word that sounds like *Pla-ti.* My instructor tells me it is not used by men of culture. This word, aften repeated in a phrase, refers to the life-stream in our vein channels. Every object is then painted red and gory. This is untrue and horrible. Thus they will say in ordinary converse: "I went to see the *pla-ti* man in his *pla-ti* house; but he was at his *pla-ti* little meal. So I could not have a *pla-ti* talk with him about our *pla-ti* business." This does not show clear brightness on the part of such people. For the man, his house, his little meal, a talk and a business not can all be gory. My tutor gives me the explanation-rule for this curious habit of speech. Those who have it are of low class whose gall is small, but who desire to appear as brave as grizzly bears. These poor beings are found in the

samshu-shops. They have the faces of foxes but try to look like wolves.

Thus far at present. May your virtuous fame have no end and your happiness endure for myriads of years.

LETTER XVI

To TSENG-CHING, *from* HWUY-UNG.

CH'UN FUN
March 20, 1902

Honored elder brother, I read in a new-hear paper that the Old Buddha Empress has returned come to Peking. Now time she has changed manner towards the Western people, and has friendship with their high-class women. This after our defeat and loss of face! She desires this time reform in many things. She proclaims that we must adopt Western methods like our neighbors of the Kingdom of the Rising Sun. She sincere, not sincere, what man knows? Perhaps she has fear of losing the Dragon Seat and ending her Dynasty. Humbly I bow the head in submission to your worthy admonitions. In your exalted circumstances I might have been even more severe. I beg to announce defense of my new-poor opinions, and claim your gracious consideration.

In discussing religions with a learned gentleman here, he assured me that he has difficulty to yield up belief in the God nature of Jesus. This from childhood had been interwoven with the texture of his youth. But he not could reconcile it with his mid-life reason. He admitted that at times a pang of

fear made his heart sour when he asked himself: "If he be the son of Shangti? What to think?" With the same feelings I regard ancestral worship. "Honor your ancestors that you may prosper," is a frequent saying with us. The Jesus sect in their religion have the law: "Honor thy father and thy mother that thy days be long in the land." Meng also says: "Filial affection for parents is the working of benevolence." Having intelligence, will doubt this what man? But beyond this, to say that "filial piety is seen in the skilful carrying out of the wishes of our forefathers and the skilful carrying forward of their undertakings," one must turn round upon oneself and ask if that has reason. There is an island near the land of the *I-ta-li-jin* where revenge by murder is custom from father to son for generations. If this is filial piety, then I not uphold it; yet it is obeying the wishes of their forefathers. Are justice, benevolence, and man's liberty in what place? The wishes and undertakings of our forefathers not are always righteous; therefore they are obeyed for what cause? He who dwells in his native village in the valley, all his years, has less knowledge of the extent of the valley than one away on a neighboring hill-top. So with the manners and customs of a country. Familiarity and the habit of daily life not make them noticed and questioned. By living in another country with different manners and opinions one can compare and so judge correctly. By travel one discovers that there is much good to be found in other lands.

Ancestral worship was with me—and is with nearly all of the black-haired race who have not left the Flowery Land—a sacred obligation. Thus

to argue against it may seem impiety. But I reply to those who will reproach me as a traitor to our ancient doctrines: "I love life and I love justice. But if I not can preserve both, I would rather yield up life and cling to justice."

It seems a short time past—so clear in my recording faculty are those days—I stood in the hall of ancestors in my father's house, dressed, like other members of our family, in holiday attire. Plainly I see the altar at the end of the hall—a long varnished table. On the steps in front, the tablets inscribed with the names of our ancestors, torches and incense-sticks burning. The square table bearing the family records, at a little distance, with seats around. Again I see my revered father and mother, as was custom each half moon, approach the altar. I resemble-hear the invocation to Heaven asking for guidance and protection. The singing of the ancestral hymn, accompanied by calling on the spirits of the dead. Even at that milk age I was impressed by the solemnity of the rites. I believed that the departed spirits were summoned from the Great Unknown to receive our homage. Each spirit for the time dwelling in the tablet to his honor. Having fear I looked to see them and prayed to Heaven for their peace and good-will. With pity I thought of these unseen spirits wandering in space, comforted and appeased by our worship. The words of the Master would be repeated by my father and I would be shaken with pallid terror—"How abundantly do spiritual beings display the powers that belong to them! We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without

them. They cause all the people in the empire to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left of their worshipers." This I believed. Years below I accepted the opinion of Emperor Kang-Hi: "We know their souls cannot come to inhabit the tablets; but we try to persuade ourselves that we are in their presence." This has more reason. Offerings were brought—rice, grain and wine. The voice of my father, now time in my ears, addressing all present, recounted the good actions of each ancestor back to several generations and, as he were a reincarnation of each one—spoke in his name. He bade us be worthy of them and be renovated in virtue. At that time, my mind was how greatly impressed? In trembling apprehension I thought I heard the voices of the dead, long silenced, once again speaking from emptiness! Then we sat at small table—my father, my mother, I, their first-born, and my brothers, reverent and subdued. My father spoke again, as a judge, of our obligations to each other. He counseled us to forgiveness for wrong done us. He reproved us for any shortcoming and urged us to uphold righteousness and benevolence. Not revere and honor thus a father, who could? If every father had in his heart so to improve his children, humanity would be how much better? But something not was there. Love and sympathy that draws heart to heart—that was wanting. The relation between father and son was respectful fear only; a carriage without wheels. Less good the relation between father and daughter. Men have fear that

affection may diminish reverence, not? Fathers with us hide sentiment behind the wall of dignity and ceremony, as we conceal our homes from public view. The words of Meng, how true! "The great man is he who does not lose his child's heart." This meaning that he is simple and natural in all his dealings. In ancestral worship, for what cause do we in the eighteen provinces believe that the spirits of the dead hover always around us? For what cause do we believe that they must be flattered with praise, prayer and emblematic offerings? For what cause, if their deeds were good, should they be restless and vindictive? Has this reason? I pray you to forgive sin in me if I say that it has not reason, and I not can uphold it. Yet this cult has endured for millenniums and is honored by the followers of K'ung, Lâo-tse and Buddha in the Middle Nation. There are other spirits neglected by their progeny. We call them Hungry Ghosts doomed to wander uncared for. In fear, we hope to appease them by offering the smell of feasts; we afterwards partaking of the substance. Is this not *Wu-ki?* Ai-ya! We have thus fear of spirits that our lives are passed in apprehension. We are told that: "The approaches of the spirits you cannot surmise—and can you treat them with indifference?" Thus are we foolish and by other nations thought to have small gall. Now time we must cast from us children's trembling fancies, sick dreams of horrible and ridiculous things. It is for this purpose I write; for this purpose I came here to learn the strength of the red-haired men and our own weakness. "It is hard to take bitter medicine; but it is wise when it restores us to health." If we wish to be strong and

avoid dismemberment we must cease to put faith in the existence of spirits, of which there is no fraction of proof.

I not say that we not honor our ancestors, if honorable, for this sentiment urges their descendants to be worthy of them. In some fine dwellings in the Ying Kingdom and other lands of the West are seen pictures of the owners' ancestors, in which they have great pride. Yet for this pride they have sometimes little reason. For many of these ancestors obtained titles and land by cruelty and oppression or by serving the king's vices. When noble deeds were so rewarded their memory might justly be honored. In such estimation also might our tablets be held; as examples in right-doing, and as warnings against wrong-doing. I pause and can say no more. May your virtue be rewarded with great happiness and endless life.

LETTER XVII

To TSENG-CHING, *from* HWUY-UNG.

June 19, 1902

Respected brother, in your last valuable letter you ask me things regarding Filial Piety in this country. The difference in the relations between father and son in the Middle Kingdom and the same relations in this land of the New Golden Mountains, is only to be compared to the difference there is between light and darkness; or between the summit of the highest peak in Thibet and the lowest depth of the ocean. With us filial piety is servility and awe, with them it is independence and indifference.

After long comparison, I have measured that they would each be better by drawing nearer from opposite poles and seeking more genial climate in the temperate zone; for warmth of affection is lacking in both.

With us a father is a god; his children his slaves. But have they not individuality? Have they not the responsibility of their future? To be taught only to look backwards to their progenitors, rather than forwards to their own lives and their posterity, for what good? A river, with occasional backwash along its banks, will not flow towards its source, but downward. Our doctrines of filial piety and ancestor worship have arrested the onward current and made waters stagnate. This exaggerated reverence for the past has dammed back the spirit of innovation and progress. The subservience of youth to old age has hampered enterprise. It is barbarous that a father has power over the life of his child, against nature, and the rights of the State. The Master admitted that: "A youth is to be regarded with respect. How do we know that his future will not be equal to our present?" It might be greater. The obedience required of a son with us should not be that of a slave, but of one who freely yields it in a sense of justice and a feeling of affection. This is what Meng understood when he said: "Filial affection for parents is the working of benevolence."

In this land, instead of filial piety, there is hardly respect. Neglect of control by the parents is the cause, because of the hard struggle against nature in the wilds. This promotes in the young spirit of independence and mere toleration of relationship. In the country districts this may be observed. Many

hard men have desperate task clearing the dense forest where are found the biggest trees. In cultivating each year a little more of the land so wrested from wild growth, they, their wives and their children must all help continually to the limit of their strength. Boys and girls ride horses, slaughter animals, milk cows, and cut away sprouting bushes. Girls help the mother in house duties. Boys help the father in plowing, sowing, felling trees and making fences. Having the responsibilities of men, they are treated as equals. Sometimes the children are more efficient than the parents, who must then defer to them. So their relative positions change together with their respect; as in two scales, one having at first all the weights, by their transference to the other, becomes the lighter. I have seen where a son, owner of a shop, gave orders to his father who was in his employment receiving wages. You can imagine this, not? In this case the son had mastery over the father—a painful sight.

The loss of control over one's children is occasionally due to the neglect of them for attraction of the *samshu* shop. Sometimes this loss of control happens through granting too much liberty to the young. They yield to vicious companions' urging and example. Boys and youths will then band together in a *Push*. This word means shoving, or forcing a way in a crowd, a thing they do, with other violence. There they learn all kinds of evil-doing. Girls are allowed too much freedom; or take it. Many in this city are employed in factories, in shops and in offices. They go to work in the morning by the same houred steam horse and return by another at a fixed hour below noon. They often travel with same people.

They come to know them and to speak to them. Some of those they speak to are bad characters; so they are led astray. Their language and their manners become sour. They will not patiently bear reprimands of their parents. For as they earn money they judge themselves independent.

It is here constant experience for parents to struggle to hold their children; and for children to struggle for independence—continual warfare. Even at early age children fight to obtain some indulgence or concession which shall serve as for more conquests. The weakness of both parents at last not can contend against the vigor and pretended rights of their young. With us control is never relaxed; pretensions of children are never sanctioned. This is the excellent feature in our ancestral worship. With us the father has the functions of the priest and magistrate combined. Something of this would be great advantage here.

The demeanor of many youths in this country shows want of respect for their parents and their elders. They stare boldly and openly laugh at them; sit when they stand; not wait to be addressed before speaking; their voices are loud, they interrupt others and lead the conversation. All without rebuke, which they would resent with insolence if parents showed dissatisfaction. We have always been taught that: "Respect for elders is the work of righteousness." I have heard youths contradict fathers and be pleased in showing them in error. I have seen girls reading foolish books while mothers are preparing food or washing clothes. Fathers and mothers frequently complain—sometimes before a magistrate—and say that their children are beyond

their control. This is confession that carries with it shame. I not say that all families are devoid of filial piety; but many of them. Our great Sage, Meng, taught that "If each man would love his parents and show due respect to his elders, the whole empire would enjoy tranquillity." And the Prince of Men had already said same before his time: "From the loving example of one family, a whole State becomes loving, and from its courtesies, a whole State becomes courteous."

What is respected in this land is Power, in all forms—Money, Authority, Bodily strength, Skill, Endurance. If you not have one of these you not find much respect or consideration.

But in justice to the dwellers here, I say that to strangers who not know their ways, they appear worse than they in truth are. They like not to give proofs of affection and respect, though deep in their hearts they may have those sentiments. This because they have fear of ridicule for being like women. They not like to show signs of soft emotions; they consider them weakness. So it is difficult to know how some feel within their hearts, their sentiments being hidden. To them would apply the saying: "The miser, though possessed of a great hoard, is nevertheless poor; for he makes no use of it." If affection and respect are not shown, it is same as if they not exist. Some will argue: "It is not by words, which all may use, but by deeds that men are to be judged." This is well; if there be deeds whereby to judge them. Meanwhile we judge them by their words and demeanor, which should harmonize with their possible deeds.

I learn in your valued letter that the Empress

Tzu Hsi has advised general abolition of that ancient absurdity—foot-binding. She now time knows it is of no use swimming against the current of reform. There are many other things that we demand and must obtain. Inform my beloved associates of my faith in our cause and the nature of my studies. . . .

I pray the revered Tutor to exercise his virtuous patience and benevolence in glancing over the little scholar's mean opinions. May ten thousand blessings rain down from Heaven upon you.

LETTER XVIII

To TSENG-CHING, *from* HWUY-UNG.

Honored brother, my humble eyes viewed your elegant pencil with great happiness, and my heart is composed in learning that the spirit of reform is viewed favorably.

We of the black-haired race are in this place measured harshly; in same way we are unjust to the Western people who settled in this country. I have found good men and women in this land, whose virtue I shall praise. And those who have lived with us many years speak well of us. We have thieves; they have them here also. My teacher has relations a hundred *li* north of this city who are farmers. They send him presents of fruit and *kay* in bags or in boxes. In five years he has received from them many of these presents. But every time, these bags and boxes have been opened and closed, one and two parts taken. He spoke to railway officials, who said: "It is the carters." He spoke to the carter

officials, who said: "It is the iron-road men." Next time a box of apples arrived three parts were taken. My teacher smiled; for the apples had the disease of the boring worm, and were not sent as a present. The relation had put medicine into the apples for the thieves to eat. The fruit was buried in my teacher's garden. Two days below he showed me in a new-hear paper, with great laughing, that an iron-road man was suddenly attacked with vomiting and was taken to the hospital. No mention of apples. In another part of the paper he read of a carter seized with fits of vomiting. He was taken to the same hospital, where he brought up pieces of apple. My teacher on the public visiting day, walked through the hospital and spoke to some of the patients; and to the railway man and the carter. The first said he was poisoned by bad fish, and the second said that he had a disordered liver. My teacher kindly asked if he could bring them some dainties. They wished to know what dainties. "I have some nice apples from the country," he replied. They gave same answer—they not care for apples. The next box of apples was ten parts full; in the not-come, I think, apples not be stolen.

In the Flowery Land we are the same with money; not with apples. Our corruption was begun and increased by the invasion of the Eastern Tartar savages who established present dynasty—the *Ta Tsing* . . . named how falsely! The officials civil and military they imposed on us were proud, indolent and rapacious. They received small pay. They were expected, during three years of office, to find income by extortion, accepting bribes and selling justice. A few left office not rich. In the ancient times

—the golden age, as told by our Sages—we read in the Book of Odes that even then the people were how discontented:

"Large rats! Large rats!
Do not eat our millet.
Three years have we had to do with you
And you have not been willing to show any regard for us."

The corruption of our officials during the dynasty has spread through all classes. Those in high rank squeezing subordinates, and these, the people. In self-defense, the people made use of the arts of the oppressed—dishonesty, untruthfulness and servility. The oppression of the Western nations sowed seed for the same harvest. In the eighteen provinces to deceive and rob foreigners was a revenge for their pretended friendship, but actual aggression and plunder—outside nations not have true knowledge of our character; except a few who have lived many years in our land. General Koldong knew us. Moh-li-song spoke well of us. I also despised and hated the Western nations. They forced themselves upon us and our long ages of peacefulness were ended. Yet now, living with them for three and half years, I have affection for many and top admiration for their attainments. Much that I learn from them I shall impart to my people. That while time different races know each other better there be less war amongst them. We see our defects in the qualities of others; also in their imperfections. We want supervision and control over capable, well-paid officials—men of affairs, not philosophers. Dishonesty and indolence must be punished by dismissal. The revenue from the grain tax

would have been good many times more and officials have been satisfied. If is corruption amongst us, it is surprising there is not more; for the precepts of our sages have been during this dynasty disregarded.

Moral principles are like the strong piles, driven into the river bed, on which a dwelling is built. Let them be driven deep, no floating wreckage will move them. If sunk to little depth they will be easily shaken. They will sway and the building above fall to pieces, the occupants precipitated into rushing waters. In same manner, if the temptation to cheat is unresisted, the principle of honesty will be shaken. If the temptation to lie is unresisted, the principle of truth will be shaken. The character of a man, of a nation built on these principles, depends on their firmness, their firmness on their depth. So in youth good principles be firmly rooted; if not, then the character how can it be maintained?

I have observed here, that for a boy to steal fruit from a neighbor's garden is considered of little importance. I was once asked: "When you were a boy, you never steal fruit?" This is one of the jolts that shake principle of honesty. It is but short step for that boy to borrow a *tael* from the drawer in his employer's counter. He may lose it at a horse-race and be not able to replace. He may again take from the drawer and his theft be discovered. His employer will perhaps pardon or dismiss him. Having escaped punishment, because of youth or his mother's entreaties, he may reform. More likely he will be encouraged to rob next employer, until finally caught in the meshes of the law.

It is common here for a man who has eaten loss

through the cunning wiles of another, to tell friends of it for their amusement. He has no thought of saving his face. This must seem strange to one of us. That man not can have sense of shame. We know what the Master said on this subject: "Know what shame is, and you will not be far from heroism." We, the black-haired, not could laugh at our own humiliation, but seek to conceal it. Such a man must have forgiving disposition, which is good, and small esteem for honesty, which is bad. One might suspect that at any time he change from the cheated to the cheat. This toleration of dishonesty may be derived from the greed and treachery found in horse-racing gambling. Vice not is subject for laughter, but for reproof.

Truthfulness is greatly esteemed among the people in Mei-li-pang. But if they discourse about racing horses, every specie of lie is expected. In other concerns one may believe in men's words. Not always in the words of women, that time they speak of other women. This is perhaps failing common to women of every race. We also are to be condemned for untruthfulness. We should learn to be ashamed of big-talk, and confess the truth; even when we lose face; and to lose face, what is it? To confess fault is big gall, not dishonor. He the never do wrong, what man? Lâo-tse, whose precepts we admire, though not his degenerate priests, said: "He that humbles himself shall be preserved entire." In truth, he who declares what is true, and reaps disadvantage, has courage and high character. He who affirms a lie to shield himself has cowardice and mean character.

The dwellers in this city are more precise than

we are. They are observant of exact time fixed for their buying-selling duties, and for meeting each other. When hour and place are decided they not fail in abiding by them. This is form of truthfulness; for promise broken is a lie. The reason for this exactitude is that the day's work is all planned out with schemes for making money. Their doctrine is: "Time is money;" so if they lose time, they lose money. This to them is greatest grievance. If you keep them waiting, they are angry and away go. There is not this precision with women, and still less with a red-colored woman who arranged to meet a young man. She thinks she be considered too eager if she arrives at place hour appointed. Also his impatience will make her presence more desirable. Therefore she gives him a fourth or a half of an hour to walk-come walk-go before she appears.

We must learn from these Western people to be exact in the time fixed for meeting. Having made promise we not free to break it without proving ourselves not reliable and not truthful.

We, as a nation, have had unbroken existence recorded for five millenniums. Time with us has been regarded little value. We not have been in hurry, not having to outstrip other nations. So have we become like sleeping bears in ice's winter. The Western nations have come upon us in this condition, and have roughly awakened us. Perhaps in the days not come they will regret they not allow us to sleep and dream. Thus reverently, honored brother. May Heaven accord you the Five Blessings through ten thousand years.

LETTER XIX

To TSENG-CHING, *from* HWUY-UNG.

SEANG KEANG
October 23, 1902

Excellent brother, for selling my farm and property in Shao-chan so profitably and sending me draft on bank at here for amount, how thank? Of other small properties I enclose particulars. I desire to give them to my associates. I shall write to them. . . . A week before I visited my cousin. I not see face for several moons. He and his wife were surprised at improvement in my speaking Ying language. In truth, I can now express thoughts as well as he; he says I speak better. The arduous learning of our classics has made easier the conquest of this tongue. We laughed much in obtaining record of my ceremonious conduct when first arrived here. I now know it was how insincere? We discoursed long on this subject. Conclusion is that true politeness consists in sparing others unpleasantness to mind and body. Our politeness has how often contrary result? It has the pretense, but not the reality.

With those who look and wait among us, host and guest are continually bowing low, their backs horizontal—which has fatigue. They say they long desired to look upon each other's honored countenance. Perhaps this is first time thus they think. One apologizes for the other abasing himself by bowing—they do so for what reason? While conversing one proclaims the other to be elder brother; in truth, this not possible. One speaks of himself and belongings as ignoble, worthless, cheap and

small; of the other and belongings as honorable, precious, happy and noble, thus contradicting each other, and declaring that which is false and foolish. This I have constantly done. Now time not so. The host invites visitor into guest-hall, and there is argument about the one that shall first pass through door. Though, as it may be open-square and convenient, both might go through together. This is tedious and not necessary, for it is known that the guest must pass first. Then when it is question to sit body down, another debate who shall be last—and the weary visitor will stand and argue, knowing he must sit body first. If one seat is higher than another, or seat of honor on the dais is offered, neither will take it without remonstrance and self-depreciation. Yet both have heard the saying: "To stick to a little ceremony will offend justice." When finally seated, conversation for several tens of minutes is confined to inquiries about each other's honorable noble one, or honorable loving one, or good son, or virtuous wife, or precious ones. Each speaker refers to his relations humbly, as his cold thorn, his little dog and his stupid little pigs. One praises the other's noble mansion above; the other calls it chilly hovel below. One extols the other's illustrious degree; the other contemptuously alluding to it as his coarse, grass title. One speaks of the other's great age, and the other corrects him by terming it his stupid youth. All of these visitor's words accompanied by repeated bows and smiles. This is devoid of truth, of sincerity and of dignity, not? Of politeness what kind? A Western critic laughs at us and supposes the following conversation: "As I entered your honorable dwelling, I

frightened your honorable rat; while it was trying to escape, it upset your honorable jar of oil over my poor and insignificant clothing. This explains the contemptible condition in which I find myself in your honorable presence."

Our ancient doctrine of propriety not teach nonsense, as practised by our officials and scholars. It was thought only just to acknowledge superiority in character, in wisdom and in rank; nothing more, for "Without the rules of propriety and distinctions of right, the high and low will be thrown into confusion." Also, that the manner of speaking must be courteous; hence the injunction: "Bring your mouths under the rule of propriety, lest punishment fall upon you, when repentance will be of no avail." In truth, the Master made much of courtly propriety and etiquette, being counselor of kings; but rules he observed had significance. In modern times, the 9th Sacred Maxim of the Emperor K'ang-hi simply says: "Exhibit clearly propriety and yielding courtesy, in order that manners and customs may be perfected." This time, our formalities are beyond the mean; result of servility under the tyranny of the Manchus. The Master's opinion of polite intercourse is expressed, when he tells us that "The superior man is affable but not adulatory; the mean man is adulatory but not affable." We are too adulatory and not always affable, therefore not following teaching of the ancient sages. Though the Master counseled propriety and respect for superiors, he taught that they should observe same with subordinates; as we read: "What a man dislikes in his superiors, let him not display in the treatment of his inferiors." As a general rule he set down the

maxim: "He who is ingratiating can treat with anybody; but he who is overbearing will find an enemy in every one he addresses."

Our too-much politeness would offend people here as much as their too-little politeness would offend us. We are at opposite poles in this as in other matters. Both be better for approach to the mean between extremes.

The dwellers in this land see little politeness—less than the white people of the West, because they not much care for opinion of others, but much for their own. We care too much for what others think of us, and too little for our own opinion. So they are proud and selfish; we are vain and servile. Both are wrong; pride is excess of dignity; vanity the excessive desire for approbation. In the true spirit of reform we must examine ourselves, our customs and our beliefs. What not has reason and truth must be discarded. One long while past we have been satisfied that our ways were top-good. A man must feel shame when he turns round upon himself in his bowing and smiling, that time he recalls the words of Meng: "There is no greater delight than to be conscious of sincerity on self-examination." We not are sincere when we wish a man to live for ten thousand years. At a hundred he would be irksome burden to himself and his relatives. We not are sincere when we say we desire to spare another trouble, yet keep him standing and bowing, when he longs to sit body down. We not are sincere when we speak of a person as illustrious, when we know he is but commonplace. Or of ourselves as worthless, when within the marrow of our heart we esteem ourselves more than him. Let us

therefore be practically polite, and so be sincere. Yet even in sincerity there is proper limit. Certain things said with sincerity offend. They not need be said. It may be sincere and true to say a man's nose is purple, yet not necessary; so better not said. Purpose of politeness is to spare pain. It serves like thin oil in machinery, lessening friction. Our social machinery is clogged with thick oil. Social machinery here not has enough oil.

In the public offices, at railway stations, in eating-houses, in shops, on street cars, might be more politeness. You make inquiry, harsh reply is given. You not understand and are left standing. You buy railway ticket; it is tossed to you, almost with contempt. You enter a food shop; waiter with cold look seems aggrieved at humiliating duty of serving you. You ask for object in a shop; it is sold to you as a favor, or shopman looks away like one wearied and disgusted. On street car, if is new regulation you not know, collector of tickets stares at you for a half-witted man; not knowing the one thing he knows, and speaks sharply. The Great Sage might have asked such a one: "What is the good of being ready with the tongue: they who meet men with smartness of speech, for the most part, procure themselves hatred."

In truth there is little politeness here; often indeed disrespect, even insolence. I speak perhaps too severely; but the black-haired race not is much respected at here. The reason for this because our country is weak. We have always been peaceable and victims of other nations, and so not respected. Those of our race in this land not are good representatives of the great empire. For these reasons

we are treated with less consideration than other nationalities. I should judge them more justly and favorably if I examined their behavior towards each other.

The mode of salutation among the Western nations is to take off the hat. But here, when men meet in the streets as acquaintances, they not lift up hats—this is only done for women of good class. They give head a quick jerk from northeast to southwest, which is peculiar. One while past when I saw this action I thought that the person was troubled with a nervous affection. It is the remaining fragment of ages past bow, gradually shortened, to save time, to a half bow; later a head inclination and now time a jerk. Salutation one day will all disappear. Everybody has too much hurry to make money to have time for politeness. Competition being too important for formalities. The fewest words possible are used. Terms of compliment are loss of time. If you visit a buy-sell man in the city, during first few tens of minutes you not pass the time in inquiries after his health, his age, his family and such particulars, usual preliminaries with us. He becomes impatient and roughly demands what for you come. He is content to ask you, as introductory speech, how you are, and not expect answer. He will then abruptly declare that it is fine day—though sky air be dark with clouds. This said, he expects you to immediately disclose object of visit. Thus his ways differ from ours.

All politeness is reserved for the women. In walking along the streets, a young woman takes that part of the footway away from the road. A man accompanying her must continually move from one

side of her to the other, if they traverse many streets. Old time women were treated with exaggerated politeness, something like ours. Since their struggle for equality with men, many women not like extreme attention. In a letter to *Daily Mail* I read: "Men used always to be fussing over women, trying to anticipate their wants, treating them with an exaggerated deference, all assumed, which was really a veiled insult, since it suggested that women were entirely dependent on men and unable to look after themselves. Now they behave to them as they behave to other men, politely, courteously, but without that plethora of attentions which used to be called good manners. . . . Men who are continually jumping up to open doors, or who at meals keep on passing salt or mustard when we do not want them, are positive nuisances. Why should we, because we are women, be treated as if we could not turn a handle or ask for what we want?"

To be treated courteously, one must be courteous, and some women called *ladies* here not always merit deference paid to them. Three days past I was going to cross railway line and seeing a lady behind me, I opened square convenient side-gate for her to pass. She proudly walked through without regarding or thanking me. So I let her open gate on other side herself and passed through after her thanking, smiling and lifting hat for opening gate for me. In the train night before I saw in next compartment two women standing, not having seat. Young men were sitting and reading. I asked my cousin in what manner this was? He said: "Each one pays for seat; if there not is one vacant, he is willing to stand. Some women will do same. But

often a woman will enter carriage which is full, and she thinks it duty of some one to raise body and offer his seat. Many men do that. But when she not give sign of thanks for courtesy, the man sitting will not yield up seat next time. That explains women standing." Yet the people in this country, if rough, are honest and truthful. It is the intention we must regard, more than words and manner. We look less at intention than at flowery language. You what prefer: A hot roast fowl in an earthenware pot, or cold rice in a silver bowl? What these people say they mean; this I have many times proved in the way taught by Meng: "Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?" But we of the Middle Kingdom not always mean what we say; that not sincere. So I am learning from those in this land to mean what I say and put away false politeness and exaggeration. I have therefore decided to use correct and truthful expression of my thoughts. So I beg you not be offended if, instead of the untruthful term "elder brother" I call you "my dear friend"; for such you are in truth. Think not that by changing from our old style that I hold you in less respect than before, Tseng-Ching. More indeed, for I know you love truth and not will be displeased with my sincerity.

LETTER XX

To TSENG-CHING, *from* HWUY-UNG.

June 2, 1903

Dear friend, my heart is composed and filled with joy to know that you have approved of what I said

in my last letter. I feel within same as you regret for abandoning ancient style and customs. In truth, is difficult to change habits of before life. It be more difficult to continue doing that thing one knows not right. That gives no peace-soothe.

That time when heart expands big with joy, is relief to confide in true friend the secret cause. One rich merchant I know in Mei-li-pang has daughter origin of this city; five parts Ying, five parts our race. She has qualities of both lands—sincerity, sweet-temper, pure as the lotus-flower, beautiful as the dewy opening rose. We have had friendship one year; I have had love one year, for one number time I look see her, I am in perplexity—I know not what to feel. Some piece thing like mirage in a desert I resemble—remember with blue color lake, spreading trees and palaces in sun's golden light. Thus perfection I not see before; thus vertex prize I believe exist altogether not. Ai! dear Tseng-Ching, this I whisper in your ear, not in other ears; you not have smile of scorn. You if ask she love me, I say, how dare? Yet I dare have hope, I dare believe she may have thought of me. More of this in the not-come.

I altogether believe I have made discovery of secret cause for the Ying people's greatness. Is to give-say in one word SPORT, as written in their language. The measure of this word not is easy. It includes all exercises required for increase of body-strength, agility, skill, endurance and other valuable qualities. Ten parts having body efficiency for aim. This purpose, continued for centuries, has made the men of Ying-ka-li stronger and more stubborn than men of other races that not have SPORT.

Two three ten years before other nations have copied the Ying people. Now time in friends' rivalry they try to defeat them. This in the games of *Foo-poh, Peis-poh, Kli-kei, Teh-ni, Pi-lia* and others. They also engage in competitions among the Western nations in running short and long distance, jumping, throwing weights, boxing, wrestling, shooting, rowing, swimming and good many other exercises I not know. Even the women take part in some games. Winners in competitions have great fame and reward, their country having much pride in them.

This SPORT we must introduce in the Middle Kingdom. Will make us more capable as individuals, more powerful as nation. An army of men wise in these games how defeat?

Animals in same manner are trained to race quickly and to jump high-low. Horses occupy much time, and care and big money is prize of the most speedy. Dogs are bred to chase the hare. This I not like. Pigeons are taught to fly to places distant a thousand *li*. The top desire of ten thousand persons is to do more than was done before. So, exact time is recorded for all performances. He who can do a thing in less time, jump higher, throw further, shoot straighter, hit or kick ball better, makes a record and the sound of his name is great.

Many foolish things are done to go beyond the record and obtain fame and money. One man will go without food, as some believe, for four tens whole days. One while longer he acquire habit and food not cost him anything. Another man will at one meal eat as much as six. He not find many to employ him. He do this for what reason? To

make record. Another stupid man will continue striking with fingers the ivory levers of the *Pia-no* for three nights and days; when two three minutes quite enough. He do this what for? To make record and be taken to hospital for mad people. Another man will swing clubs round his head until heart stops and he falls die. Better if he knock head with club and become only half cold. Another man without money may declare that he is raising body to walk round the world. For what good? To make record. Can he walk over the seas? That in truth would be good record. He better employed as plow-farm man. Thus the one ruling desire of the men at here is to exceed the record in ten thousand things. If they not do it themselves they make animals do it. SPORT is top good in moderation, but in extreme is foolish. When money and betting are joined with it, then cheating comes in. Thus the racing of horses is temptation to many men and women, old and young, poor and rich, in this city. They hope to win big coin without work. If eat loss, is bad; if win, is worse; for they have encouragement to risk larger sum, often borrowed or stolen. We of the black-haired race have enough gambling; not want more. Other kinds of SPORT not please. As chasing to death the timid hare with fleet of dogs, shooting at innocent pigeons or hunting the fox with savage hounds. This is favorite pastime for rich people having fine horses. The fox not is useful animal, it kills fowls; but can be shot or poisoned, not tormented. You, my dear friend, if you see big cavalcade of men and women in costume, accompanied by troop of five ten eager dogs, what you think? They go to attack wolves, a bear or a tiger?

Not so; they go to pursue a small fox, to follow it in its panting flight until savage dogs worry it and would tear it to pieces. This is great victory, not? The hunters have much pleasure in their success. Where is feeling of tenderness you expect in women? Is lost in satisfaction of displaying skill, riding at top speed and leaping fences. The bear and the tiger can have defense; but the weak fox, it can what do? Yet some of these hunters not are bad; for they other time have much pity for animals and give money to society that protects them from cruelty.

Other manners of their pastime or amusement not have cruelty. Music, theaters, lightning shadow pictures, ice-skating, dance-halls and so. The people of Mei-li-pang have much middle-mind for all these. The number of these places passes belief. This, proof they desire amusing things as also serious things. That they have same liver for making pleasure as for making money. Music-tune at here is in form of good many combined instruments. Fiddles, large and small, brass trumpets of strange shapes, pipes and flutes. Have time are singers male and female; they pitch voice high and low, words not arrive at ear. I not know what is the story; so it not please me. Are female bright singers who throw voice so high I have fear they burst vein and reject fresh blood. These singers have more big pay than governor of a province. For what reason? I not see pleasure there. I hear say that nine parts of hearers are same, but dare not declare it; for superior class would measure them not know east from west, so beat hands for approval. In dance-halls is different kind of music

called JAZZ. It resembles our music tune with metal horns that split the ear or moan dismally, twanging lutes, gongs, drums, bells and pieces of wood they beat fiercely making sound like skeleton bones rattling together in the high wind. The sound loud enough to wake up dead man. The players throw body about like apes in a forest's fire. In truth, this is top good music to rouse men to heroic deeds. To my recording faculty came the words of the Sage: "It is from music that the finish is received." Hearing this JAZZ, I think a think: "Truly is this the finish!" and I beat hand together, thus my satisfaction! This ten parts better than old-style music making one strike sleep. The middle-mind of people in this place in truth shows clear brightness. For: "There is no man that not eats and drinks; but they are few who can distinguish flavors." This new style was brought from the land of the Flower Flag as many things ten parts good.

Theaters now time languish under competition of Tien-ying the lightning shadow pictures. One has qualities the other not has. At theater, ear hears talk; eye only can see three five persons and house inside edge. At pictures, eye sees lakes, mountains and nature's beauty, place-place; men, women and animals all moving. Theaters are for the ear, pictures for the eye; both for think-think. One while before plays at theaters in FASHION; now time actors eat injury, they not find employment. This not because regarded as low class as in the Middle Kingdom where they no better considered than courtesans, jailers and executioners. Though with us is contempt for actors, they cause of much excite-

ment and delight in town where they perform. They proclaim their character and goings in high-pitched voices. As you know, this occasion for happiness-business and visiting among relations. Actors in the Great Western Isles having fame may take the king's hand. Discuss principle, this no more than honor of taking hand of honest man. Favorites of the people in the pictures win great much cash. You, dear friend, will believe, not believe? A boy now time acting at here, he true is more paid money in one moon than governor of O-sei-lia in whole year. He not trouble open mouth to speak, nor use recording faculty for play words; he no more than dumb man. So in this country the greatest sage may work time-time for people's good and receive only fraction of reward given to boy who makes them laugh. You of this what think?

Power to make laugh in this place of extraordinary value. Laughing good if cause justify. This often not so. To see man fall and have hurt, or be thrown in the mud, or eat loss by cheating, or suffer because old, poor and weak, laughing not suit. Great is power of these pictures. They can teach many good and noble deeds and renovate virtue. They can give examples of filial piety and love of parents for children. Of charity, of pity, of help to the poor. Of big gall in saving life or fighting tyranny; of ten thousand virtues. It is vertex means for education, for knowing about countries and foreigners and thus not despise them. Great power for instructing children be honest, truthful and kind-hearted. But this top-good instruction I not time-time see at here; character of the people not improved by pictures in Mei-li-pang. You see men

and women half naked, embracing and kissing. Women's modesty is in what place? It not can be in the hall. One while time I away go, having shame. One fraction of this, if happen, bring man to Officer Yamen. This permitted for what reason? Yet are at there many small boys and mosquito girls with foolish parents who not think of harm to children. Ai-ya! stupidity is twin brother to crime. You will see at these pictures thieves at half night opening iron cashboxes, bullies using violence, murder done, seduction of friend's wife, drunken orgies, brigands stealing horses. The ten vices of humanity are displayed and criminals are heroes simple boys imitate. King Family what say? Not say one thing. Cause of this is to make money. People's good not matter if they pay. Low class are many and have middle-mind for these pictures; so halls are full and good much cash received. If only virtue pictures displayed hall not full and little cash received. This not true means for civilization. Nine parts of pictures come from Flower Flag nation. That nation richer than the four neighbors; it but scatters book-halls place-place and spreads knowledge and virtue. Palaces for dancing are on all sides and young females in them are as an ants' nest disturbed. At there is JAZZ of much fame. Young females have custom to dance with friends; some not so, but dance with strangers and have not prudence. Parents if not give daughters liberty not always are consulted. With us it is one side, no liberty; with them, the other side, too much liberty. The mean has reason.

Dear friend, I beg teaching regarding beloved associates in Kwangtung. Tell them to let-go heart;

is not far in the not-come that time when the glory of Ming Ch'uen will shine like a resplendent sun on our poor clouded origin earth.

I pause in my tedious prattle and beg your generous indulgence. Ten thousand good wishes from me be realized in your welfare.

TO THE READER

Mr. Makepeace informed me that Hwuy-ung left Melbourne suddenly and arrived in Canton in August, 1903, when they secretly met, for Hwuy-ung and others were suspected of conspiring to overthrow the government and proclaim the republic in the province. Shortly afterwards the rebellion broke out but was suppressed and many lives were lost. Hwuy-ung was severely wounded, but found refuge in the house of a friend, where he remained in hiding until he made his escape and came back to Australia in 1904; when he wrote again to his friend Tseng-Ching announcing his safe arrival.

THEODORE J. TOURRIER.

LETTER XXI

To TSENG-CHING, *from* HWUY-UNG.

March 4, 1904

My dear Friend:

I arrived come safely in Mei-li-pang two moons above. Sky-air favorable during sea-way. But dark storm was in my heart. Pain in half-leg and in lung very bad; yet not thus bad as that time I think-think of defeat of our plans and the loss of our brave associates—guests in Heaven! I was carried to house of my cousin; he had compassion, also his wife. My beloved L—— hear say I return-come; she hasten to me. I not can tell you, Tseng-Ching, how I feel at seeing her! Life's gratitude can repay her altogether not. She not reproach me that I away go to origin land without leave-taking, without seeing her; this you believe, not believe? This not woman's fashion. But this sweet silence touch my heart more than reproach. She, my promised wife, is day-day by side of bed; patient and attentive. I very weak with lung disease. My good cousin pencils this for me, for I consider in suspense about your safety. I send letter to *Mr. Makepeace,* at the Mission. He will deliver it into your hands. I not have content until I see your welcome characters before my eyes. I wish you be safe and well, and all the happiness friend can wish.

LETTER XXII

To TSENG-CHING, *from* HWUY-UNG.

October 10, 1904

Dear Friend:

I beg you forgive sin that you not strike see my pencil in return for your two letters above now time. I have sorrow and make good piece fault. Hearing you safe and well I composed heart. I was ailing very heavy, lazy and weak; one lung diseased. My cousin believed I depart for the Yellow Springs. I but at now pass danger point. I write from farm where I stay for regaining strength. I drink much cow milk—that more good than eating medicine, not?—I sit at sun ground and breathe sweet fresh air. I raise head to eat more fragrant. L—— she writes to me one, two times each Polite Worship and I send return letter go. Thus as one dreaming days glide by.

Farmer family friends of L——'s mother. They rough people with warm hearts; is more good than having polished manners and cold hearts. Has peace and quietude in this place where ten parts new and strange. I give you short description of farm and family. Will relieve sameness for me and cause the hours step more quickly.

Farm is large building of wood having six rooms: four sleeping rooms, one guest-room and one big cook-room. All with ground boards of hard wood, glass windows and places for burning wood in guest-room and cook-room. Roof of tinned iron, same as on ten thousand dwellings in the villages. Are other three five small buildings outside edge; in one of these I sleep in good soft bed. For washing face

and hands is tin basin on box under tap of large iron container for catching rain water. For body wash is small stream one *li* distant; is boundary of farm of 1,200 *mows*. Other side of stream are steep hills with cows feeding on the grass. One end of farm land has part of thick forest covering hills for many *li*; the remainder grows grass, wheat, oats, maize and all kinds of *kay,* and fruit trees. I pay farmer small amount for stay here. He has name *Shong-song* and is very grave man and laborious; has wife also laborious but stout and smiling. Are four sons and two daughters, strong and tall. One of the sons, *Chek,* is more merry than others; but the girls laugh like the mother. I try help a little on my crutches, gathering firewood, feeding pigs, preparing food and doing other small services to family. Thus I not utensil; not do only one thing. Within their hearts they have approval, but they not say that piece talk. That thing is right not require praise nor thanks. They have ways different from people of Mei-li-pang; having even less politeness and fewer words. Their salutation when in-coming from the fields is only a slow "Ha-loh!" When they eat their rice they not speak talk; they serious and think only of how quick they can devour like wolves great quantities of cow-meat or sheep-meat and *kay,* washing down with big gulps of tea.

This tea, not like ours, dark color and bitter with plenty sugar. Comes from *In-di* and Isle of *Si-long.* Our great trade in tea years above now time shrank very small. In days not come we must restore vigor to thus trade. People at here not much regard flavor, they middle mind dark color that is measured

strength. Thus is tea judged by the eye and not by taste, nor by the active principle contained.

When finished eating, one stands up body suddenly and out goes, followed by others not so voracious. Some say in the air "Tah, tah!"—their leave-taking —some not say word; and you left sitting. I can imagine our officials in what manner they feel with thus absence of propriety. In truth, custom makes supportable things before time not suit. These but good people not have intention offend. Propriety therefore not so important as intention. I if tell you this family sit body at table five times in white day, you believe, not believe? This true. May be cause of size and strength. Their but day begins at *Yin*—they mindful as was Meng-tse that: "If early not rise, not accomplish anything." Their day ends at *Yew*. I rise that time sun ten feet up in the sky.

The girls *Eh-mi* and *Meh-li* are red-colored and strong as men. They regard me with no concern, looking in my eyes with truth and honesty. This good, Tseng-Ching, not? Much pleases me knowing they have trust. They use machines to draw milk from the cows—four ten five—morning head early and below noon; have times assisted by brothers. They help the mother prepare food and serve it; nine parts of the day thus occupied. They cleanse the cups and plates and laugh merrily that time I assist them. This is for me amusement and happiness; they consider me a brother. I have pride in that. The girls never tired of work. They put boiling water into the big empty tin cans to clean them and fill them with milk. One son takes cans to factory where fat is extracted and the thin milk

below time is given to pigs. The fat is made into cow milk oil. These young women do things same as the brothers. They able to plow and dig, shoot with the gun, chop with the ax, ride on the horse and even kill sheep and pigs, and take off their skins. I can what do? Not one of those useful things. Tseng-Ching, I stupid square block. These young women pass our women, in what fashion?

We all sit at table for eating in large cook-room. End meal of day at black night family not hurried; work is finished. That while time we sit in half circle round big fire of heavy logs and speak talk. I beg teaching about good much subject. They consider me foolish not know things they know in childhood. They not surprised nor regard themselves as foolish that time I tell them things they not know. They not feel interest. I not ever can surprise them. Therefore I relate extraordinary things of my invention. I say, we have great bell in Peking; when is struck can be heard at Shang-hai. "What distance?" *Chek* ask me. "About six hundred miles," I answer. "When wind favorable?" he ask. "When favorable," I reply. I tell them in some parts of my country rice grows thus high that ladder is required to gather grain large as closed hand. Also that to north side of *Chai-nah* (as they call the Middle Kingdom) is thus cold that boiling water poured from vessel forms ice-stick. These foolish tales they all believe and not have surprise. When but I tell them in what manner our women suffer binding feet, they not think it possible. They not all listen to this speak-talk. Old farmer's head drops back many turn and he wakes. *Cha-li* with smoke-pipe in mouth eats tobacco, staring at fire.

Tah-mi sleeps, with head resting on chest. *Chim* is reading book. *Chek,* the mother and the daughters strike listen or make questions.

I if not look-see the trees at here and I only hear-say of their high-low, I think description altogether smile-talk like I tell family. In the world not are trees more lofty; for are some exceed two hundred cubits, with diameter of ten five cubits. These giants rise up like chimneys of new factories near Peking. They thick nearly same up one hundred cubits as eight cubits from earth. To walk in forest of thus immense trees is to measure oneself as ant, and to have humility. Many of them are down cut to give space for cultivation of mere grass. Yet some of these trees have age thousand years! I not say word that time they speak those words; I but laugh with scorn. Below time, however, I know they not speak-mouth. For *Tah-mi* and *Chek,* one number and two number of family, standing on small boards up eight cubits, with sharp axes in six days down cut big tree. That while they begin, was as two bees attacking a tiger. How dare! They not ever cut through thus great mass . . . reverence in what place? They but origin O-sei-lia— Below six number day they call me see giant fall. I shall record retain to end of life. It tremble like sick man . . . it slowly bend forward, wood loud cracking . . . then with mighty swing, crushing down smaller trees, it fell with noise of thunder . . . ground shaking in terror. In what manner two little creatures make fall this great monster not seem possible. Some while below when tree cut with saw, *Tah-mi* he show me rings, one for each year. Had wood enough build three ten houses big as family's house; enough

firewood for cook-room for five ten winters, enough timber for 63 *li* of fencing of three rails. On ground we take measure of this tree . . . long 210 cubits, through 10 cubits! Will lie on the earth, to rot or burn in forest fire. Fire put to forest have times, to make clear space for grass. Thus waste of ages' growth ended in few days!

In Mei-li-pang I pay about one *tael* for one *picul* of firewood; at here, only distant 250 *li,* are lying in one tree many thousand *piculs* of wood—counted of no value. Is the great cost of labor in this country cause of this; the cost of cutting wood small, carting, transport by the iron road, again carting—must pass through many hands that add value of *taels* on wood that man in Mei-li-pang must pay.

In that city wood scarce and water plentiful; at *Ta-lah* wood plentiful and water scarce. Water for drinking, for cooking and for cleaning milk cans is rain from iron roof collected in large iron vats by house's side. Have times in summer-heaven is little water for washing hands and face. In Mei-li-pang people waste water as people in this district waste wood.

In the not-come this waste will be punished; for he who throws thing away day above will day below look for it and not find it. Is loss to nation not solely in wood, is loss of whole forests, of fertile soil covering wide expanse; is loss by the filling up of river roads and dams with earth. Foolish men, wanting grass, kill the trees; rain runs down hills —no trees stopping it—and carries away soil, leaving only rock; thus no trees and no grass.

I but hear of good much forest destroyed by foolish people leaving fires used for boiling tea not

having care extinguishing them. Or men eating tobacco in pipe or having Spanish smoke casting away burning ashes, thus making black ruin of green forest. In some places I visit, where is grown only grass for sheep, I see great expanse of trees having circle of bark removed to kill them. These desolate regions with white skeletons and ground in disorder of fallen limbs I regard true pitiable.

Thus fine trees called *Eucalypts* not are found in what other land. Wood is top hard and has much use for building, for iron roads, mines, fuel, poles, piles, wooden roads and for making paper. Oil worth good much coin is extracted from the leaves and from the bark ropes and mats are made. These benefits all disregarded; wasting heritage of the people living and those unborn. Now time ten two million *taels* go to Flower Flag country for wood in one year. Duty of King's Family is protect the forests and plant trees on ground where cultivation not possible; plant ever more than destroy. I read of plan to grow trees of soft wood among the mountains that in two, three, ten years make return of nine hundred *taels* to the *acre* of six *mows*. They if have men not employed in this country, for what reason they not give them thus profitable work? Will soon come time that forests be planted place-place they have been destroyed.

When I have desire for rest, I take my language books, or I make record of new knowledge, or walk-come walk-go in meditation on heaven-terrace. Is much silence in this place. Man's voice you hear in the narrow valleys of the streams from hill to opposite hillside, as in a large empty hall; makes the quietude sad and lonely. Thus peace favorable for

my health return. I sit on fallen tree and strike listen to song of birds imitating different noises they hear. This is nature of birds in this strange land. You think is bell ringing far away, or falling ax, or child crying or some madman laughing . . . all birds. After is perfect silence. Gives peace-soothe. No quarreling of human beings; no tongue of woman beating at the ear like the sharp rattle used in orchards. Thus old time was voice of my cousin's wife. She better now time; health more weak. In truth,

> "A woman with a long tongue
> Is like a stepping-tone to disorder."

Tongue not much used at this farm. Mother of family speak little if husband present. He for answer say only "Hm!" with closed mouth and short nod for "Good!" or with head-shake for "Not so!" She believes that "the wife by quietness always conquers man." Is true; anger not opposed soon burns away.

Night above by fireside *Chek* he give me return *smile-talk* saying is a man can make voice travel through air and speak-talk to what person distant sixty *li.* I say for amusement: "When wind favorable?" He answers: "Wind not important. He speak quiet in house and his voice heard in person's house." Not is playing. I say: "He speak with wire?" He answer: "Not so; he not have wire. Voice he send through air." I laugh and know *Chek* try make me believe foolish thing. He not say true talk.

On farm at now are four ten five cows; five, seven hundred sheep; six horses; two ten three pigs; five

dogs and four *kia-li* (house foxes). That good many animals, not? Outside edge of farm in forest have times I see wonderful animal called *Wah-li-pi,* a small *Kang-ah-loo;* has little head, big body and hind legs and thick tail. It leaps forward at top speed not using small front legs. Are foxes and wild dogs called *Ting-ko.*

Much I wish tell you of this land of the great trees; but I stop step that the cup of your patience not overflow.

I beg teaching of the doings of our associates for whom I much expend heart. You tell me that *Ming Ch'uen* is gaining many voices. Is good. Also that examination in the Classics no more continued. This necessary reform to acquire practical knowledge. That one thing I desire, as one alone on a raft in the ocean searches the horizon for a sail, is to see our eighteen provinces united and no more like separate kingdoms under grasping tyrants. That time we adopt ten parts of the rules that give order and strength to other nations. Thus our voice be heard and respected in their councils; and we no longer tolerate our sacred land be trampled on and disregarded as now time by the warring ships and armies of *Ngo-lo-sz* and the *Isles of the Seas.*

You, when send return letter, write with steel pen on letter-cover:

Mr. Hughie Young,
c/o *Mr. Johnson, Snake Creek, Dallor.*
Gippsland. Victoria. Australia.

Mr. always placed before name has sound *Mi-izta* (is like our *Hsien-sheng,* "superior"). C/o has explanation rule—"care of," "in the hands of," Mr.

Johnson. My literary name people at here change into Ying language; but sound not ten parts same.

My gratitude, Tseng Ching, for things you have done, I not ever can repay. May Heaven's blessings reward you! I remain in this place yet three, five moons.

LETTER XXIII

To TSENG-CHING, *from* HWUY-UNG.

April 4, 1905

My good friend, pleasing as the unclouded sky was sight of your welcome pencil. I give you thanks that you extend my ideas among associates. For one while past I ailing very heavy; breathing not easy and cough much trouble. I have visit from doctor dwelling at Ta-lah distant six *li*. He tell me lung disease not permit long life. Is necessary be resigned; is Heaven's will. I not have sorrow for myself. I if do some good with short life think it more value than live many useless years. I not wish be no value like Yuen Jang of whom the Master speaks in these words: "Yuen Jang was squatting on his heels, and so awaited the approach of the Master, who said to him: 'In youth not humble as befits a junior; in manhood doing nothing worthy of being handed down; and living into old age—this is to be a pest.' With that he hit him on the shank with his staff."

I but not yield up hope; for is good much work be done for origin earth. Thus I let go heart and not think-think of my trouble.

Family at farm vertex kind. Deeds speak more

strong than words. They are as a vase covered with dust and dirt; you rub it and find it made of carnation gold. Many persons resemble gilded vessel that below awhile lose their gilt and expose rusty iron.

Eh-mi and *Meh-li* borrow-lend me books they measure top good. They but not please me; they not give examples of filial piety, of noble actions, nor maxims of the Sages, nor teaching of Nature's wonders. They have same subject time-time. Man and woman who speak-mouth of great love, being willing die one for other—and not do one thing. He is same man in the ten books; top-powerful but mild as young lamb to her; to rival, fierce as grizzly bear. His hair is mane of the black lion; his eyes are as the gazelle, have times darting fire. He is nine parts tranquil as frozen stream; when but roused, a destructive torrent. The woman also tall, of noble but tender nature, strong but yielding will, proud but humble. Her eyes have heaven's blue color, her hair is virgin gold, her brow is alabaster, her cheeks roses dipped in milk, her mouth—ai! description too long—her lips coral, teeth pearls, neck like swan. Thus vertex beauty you find solely in these books. Man and woman have ten thousand virtues, vices not single one. This not usual with live people. Destiny raises myriad barriers between them—jealousy, envy, deceit, poverty, and persecution make them victims. Below time they have victory over enemies, starvation, wounds, obstacles and trials, finally meet more fresh and handsome than above time and are knotted. Ten books end thus. Marriage be finish of story, for what reason? Story of life that time

commences, with happiness of harvest time. For that what man not hope? These books give pictures only of morning-head of Life's Day and not speak of noon and lower half-day, ending with approaching black night. I desire know reward for thus great sufferings. They but supposed be constantly vertex happy; is thus have times.

Discuss principle, these characters and their actions you not find in the world. Thus I not have interest, but put book gently away on shelf, below reading five, seven pages. The young woman but have much middle-mind for this *wuki*. It suit. This is what good? It leave sour taste in mouth. I not feel more wise, more charitable, more happy. Books of this nature not have truth nor morality; they describe details of sex passions like the lightning shadow pictures and stir up mud in clear pool of the mind. The pencil's use should be for cleansing thought; not be dipped in dirt to sully it.

I ask sell-book trader who come with books: "You not bring good clean books for what cause?" He say: "Bad books have more plenty readers. Good books not sell and I not find money for rice." I say: "In that way good people made bad and bad people made more bad." He quiet answer, as he turn body round and away go: "Is possible."

Day above I go to neighbor's house to bring back some horse strayed away. Now time I can walk convenient and slow with wood leg. Neighbor *Mr. Meh-ken-si* he from farm six moons, and that time expected return-come. That while he absent, wife give birth to child. With family of ten four I sit by fire. He come in, not saying word, give nod to me and sit body down; pull smoke pipe out and be-

gin cutting tobacco-cake. Having eaten tobacco for a quarter hour watching fire, he turn head to wife and like one now time awake, he smile and slowly say: "Ha-loh!"—usual salutation, silent as a Buddha, watch fire again, not speaking of child in mother's arms. I wait three, five minutes and ask for horse. Going out with me he bring animal come and I return to farm. *Eh-mi* she tell me *Meh-ken-si* good husband and father having affection he not wish show. Also children not new thing; are ten two.

Machines they use on farm cause of great production of grain. My early years now while appear clear to my recording faculty; but cultivation in this place is what thing? Our wood plows drawn, our oil-mills turned by buffaloes. At here drawn by machines are plows making ten furrows. The earth is broken and smoothed by horse-rakes with many teeth and the seed evenly dropped in. At time of harvest big machines clip heads of wheat, separate grain from husk and fill bags; or cut down also the stalks, bind them in bundles and lay them on the ground. Is wonderful in what manner work of five, seven men done in half time and good much more regular. Ten thousand things are done in this country by machines of myriad kinds; thus is prosperity in four places. These necessary for us, we if wish be rich and strong. I will send you more books on agriculture to give to our associates. Ai-ya! we have considered our civilization superior to those of the four neighbors as are the mountains of Tibet to all others; yet it was cramped like the feet of our women.

In this farm district is great advantage have

many children, as also horses and machines to assist cultivation. For if farmer not have children, some of them big and strong, he must pay men much coin for labor and thus have little profit. This country for workman, even without skill, passes all others. A *ku-li* earn same money as literary man, official or man of science. Thus at farm where I stay the four young men and two young women save much expense. *Meh-ken-si* has good supply of labor with ten two children. I but think some parents make work their children too much, have times causing them injury and exhaustion and depriving them of school learning. I know family three *li* distant having five young men who not receive what thing from grasping father. Eldest son has quarrel with old man saying he not work for nothing and he away go.

Amusement you not see much. Are books; for me they not suit. New-hear papers have times I read; opportunity not often arise. They not find pleasure in conversation, except of cows and neighbors that they by custom not praise. Good many times, Tseng-Ching, I record obtain of our happy speak-talk of the Classics. Thus exalted discussion not have place at here. I not can say to Mr. Shong-song: "Suppose me a weapon of steel; I will use you for a whetstone." Perhaps he not apprehend. I not hear speech from him; it all given to horses, dogs and cows. Though he not read our characters, he obey command to "keep mouth like stoppered bottle." He has for human beings only "Hm!"; with that he passes orator for eloquence. That time he point to empty cup and grunt impatient "Hm" in our *Juh* tone at wife, she ask he if want more. He

say "Hm" with mildness in tone of *Shang p'ing*. When if tell him sad thing, he sing "Hm" with end of sound low tone like our *K'u*. He not hearing question, begin "Hm" low *Shang* tone rising to squeak. He if agreeable make "Hm" low and soft; he if angry make it loud and short. He say ten thousand things with one word. Yet you not find it in the word-collection book. But is top useful word for making easy language. It suit my cousin's wife and myriad women. Is possible he more wise than I think; for *Lâo-tse* tells us that: "They who know not speak; they who speak not know." Thus I may be ignorant one. I not derive much teaching from rest of family; they not flint for my steel. The Master said: "Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of complete virtue."

Among the class of agriculturists is much work and little pleasure. Chief pleasure for the old is rest after day's work, think of profits made or expected while eating tobacco by big fire in winter heaven, or in warm sky-air sitting body without coat on heaven terrace. For young women top pleasure is dancing; for young men drinking *samshu,* horse betting and also dancing. Dances are good opportunity for the young. They go on the horse or in *pa-ki,* a light chariot, two ten, three ten *li* to dance place. Three times have been dancing in big shed near my little hut. For music, have times is fiddle; or strange instrument expanded or closed with hands held in front, that has harmony; or small flat metal

box with holes they blow into, making weak music.

Four days above *Eh-mi, Meh-li* and *Tah-mi* go to *Ta-lah* six *li* distant. They ask me I if wish go with them. This much please me. Thus we enter *pa-ki* and depart. Road has deep hollows where wheels go and we shaken like with us in Peking cart. Big dead trees hang in some places over road and threaten fall. I not like pass under. *Tah-mi* he tell me four moons above heavy branch of tree he show me fall on man and wife, crushing them; by good fortune horse worth much coin not injured. I breathe more convenient that time we away from thus trees. I ask *Tah-mi* what for they not down cut them. "Is business of no person," he reply.

I not call this part of O-sei-lia beautiful as in our province. Trees have few little leaves, not give shade, because side edges turn to sun; they not have variety and green color. Colored flowers of beauty you not see in abundance. Yet, in the hollows, called *gullies,* among the hills is have time scene of beauty; according how I look, more beautiful than what others. At there I see bracken and ferns and many kind of wild flowers. Are tree-ferns like big lace umbrellas, some of them two ten and more cubits in high-low, their clear green fronds long eight, ten cubits, bending down with grace; many together. They found in shade of hollows; some somber, others smiling, with brightness of sun piercing through lofty tree branches high above. This region called *Bush.* In original state is like three forests, one above other. Lower one is of shrubs and bushes; more high of big ferns of handsome appearance and small trees two ten, three ten in high-low; above rise forest giants. That while time

I wander short distance within I have sadness and fear of strangeness, silence and scene time-time the same. A man he if go in some dense places only a half *li* from road, he be lost and the sun not seeing, may wander more and more deep into enfolding *Bush*. I hear-say of poor victims thus lost, begetting madness wanting drink and food, wandering night and day in circle, tearing away their garments and at end falling down to die. I have great pity and horror for their destiny. For they would hear distant sounds of ax, or bell, or child—only the mocking of birds—giving false hope of help; or the scream of the *Tin-ko*; or the cruel laugh of the *koo-ka-pa-la*. They would see the bounding *kang-ah-loo* with sudden noise rush past, or the small-eyed bear or *poh-sum* or *ko-ah-na* looking down from their homes in tree-branches; at foot the deadly snakes. On the four sides same aspect, silence and solitude!

As we continue the road, I think-think what big gall had man who came to this dreary country, pierced roads through thus forest, made great open spaces, built huts and houses and cities of splendor place-place!

We arrive at *Ta-lah* black night. At *Ho-tel* many men. Five, seven with loud voices give welcome to us and clasp hands with *Tah-mi*. He, big and strong, have plenty friends. We enter *Ho-tel* where is much noise and confusion. One man pays for *Pi-a* for all the friends; after that other man of party pays for them and so if are ten, are ten cups for each one. This I regard is beyond the mean. Is called *shau-ting* and is the custom. I not take more than six cups. Each time you raise cup, you must say:

"Here's luck!" meaning, to wish good fortune. This a form of *Feng-shuy* of people at here.

Habit of drinking beginning with *shau-ting* causes *craving* or great desire. *Chek* he tell me makers of *Pi-a* put salt in it to make thirst and *craving;* they thus sell vertex quantities and find their profit. Is natural thirst and not love of *Pi-a* makes men drunk. You say, why they not drink water? Water not supplied, not customary; bring fever if not is boiled; have times more scarce than *Pi-a* on north side. Thus true cause of great *Pi-a* measure at here is natural thirst; is produced by salt.

We below while depart from *Ho-tel* and enter small hall having inscription in face: *Mechanics' Institute.* In this place are sitting eight ten people. *Tah-mi* and I sit body near sisters. On raised dais is a *pia-noh* with musician. This to furnish harmony to singers. On front edge of dais sit nine men with black color sad faces. In the center is the chief or president who asks questions of two men at ends; one active with shallow hand drum, other active with rattling bones. These two make humorous answers I not all apprehend, but cause great laughter and hand-beating. President calls one of other men who are quiet as a row of Buddhas. This man sing sorrowful song about his mother with white hair and wrinkles; not has bone. More questions and songs. The nine men each has song. Thus you know number above commencement. Pleasure I have altogether not.

People leave hall and the seats are placed against walls, giving clear space for dancing. *Tah-mi* he drag me to *Ho-tel,* saying: "Come; this damn slow!" There we see other lively young men; and there is

more *shau-ting*. Shop-lord make good much coin—five, seven hundred *taels!*—for this dance meeting.

I go out for fresh air and walk-come walk-go in village great road. Traders' shops are three ten. I look for roofs with colored tiles; I but see in ten places same wavy iron covering to house. In summer heaven people endure fierce heat in what manner? I ask. "Thus roofs cost small coin, last good many years," is answer. I regard this piece fashion not have beauty nor comfort.

Is only one street surety man, with helmet. He has friendship with the four neighbors and not wish arrest drink drunk men, nor say word of *Ho-tel* selling *Pia* below hour permitted. This pleasing liberty.

Dancing soon raise head. Young men and women arrive at hall. *Tah-mi* take me with him and find me chair near sisters. I not can dance and not know what person; heart not expanded. Dancers not all have graceful movement. Some big men are heavy like performing bears; some turn like statues on axis; others jump as they were on heated iron. You not see smile, but aspect of determination or anxiety. Some men had heavy boots with much mud. Tall, strong, fine young men having, I not doubt, great measure for meat. I speak to man beside me. He look see me, turn face away and not give reply. One dancer with red color face came close and he catch foot on wood leg. He leave young female and with anger say to me in loud voice: "You *pla-ti* Chow! You what do at here? Place for you is in cook-room!" Faces turn to me; there is pause in dancing. I answer: "I have sorrow. Was accident." He beget more anger and approach

with menace. *Meh-li* quickly step between, away push him and in loud voice say: "Have shame! He is *gentleman,* and that more than you!" *Tah-mi* he advance and say: *"Ah-lek!* you what do? Mr. Young my friend." But *Ah-lek* is drink drunk and gives insults and threats. *Tah-mi* tell him go outside-edge of hall. Thus they away go with other men and I also. They have fight; it but in short time end. *Tah-mi* he give proof he "the man who can." *Ah-lek* say to *Tah-mi:* "You more good man." He come to me and make good piece fault. Below clasping my hand and *Tah-mi's* hand, we go to *Ho-tel* and drink three, five cups of *Pia.* Face of *Ah-lek* that while time not appear handsome; for place of one eye is blue color swelling and lips thus thick he drink with difficulty. He not have care, but laugh. This is spirit of *Sport* in *O-sei-lia.* Below fight is friendship renewed. Is more good than keeping vengeance thoughts. Thus disputes quick finished and anger washed away with flood of *Pia.* With us is long task of peace-makers; who must have reward in banquet that ends quarrel.

We return to farm come morning head early. I have much fatigue and seek bed. *Meh-li* and *Eh-mi* they change garments and out go to milk cows! *Tah-mi* also change and take ax to cut firewood! Is surprising; they not ever have weariness!

Thus the little brown men have defeated the great grizzly bear of the north, sinking his ships and him away driving at Mukden! This success they altogether not have if Western science they not acquire. That thing the dwarfs of the Rising Sun flag can do in half century, we not do, for what cause? *Ai-ya!* the disregard of these nations for

our sacred soil . . . heedlessly in their struggle devastating it!

I stop step and beg you forgive long tedious letter; pastime for me, but for you fatigue.

May Heaven award you the Five Blessings and the Three Kinds of Abundance.

LETTER XXIV

To TSENG-CHING, *from* HWUY-UNG.

TA-LAH
September 11, 1905

Dear Friend:

You give me much teaching about great victory of Rising Sun soldier ships over fleet of Ngo-lo-ez. Passes all expectation! Now time is humiliated pride and arrogance of Western nations. Little brown men point way to us, not? According how I look, Tseng-Ching, we, with top great population and earth riches have big pages' writing in history book in days not come.

Doctor from Ta-lah he tell me lung healing; but cough give much trouble. He but counsel me remain here not more than three, five moons. He say: "After summer heaven more good you go north side of mountains; too much rain fall at here in winter heaven."

L—— come see face two days before. I not can say I happy in what manner! That while I with her my cup of joy overflowing. Yet I not dare speak talk of how I feel; for thus beautiful young life and health can be associated with my maimed body altogether not. Thus not wise show all affection. In

the words of Gautama Buddha: "Sorrow is born of joy." Life is bitter-sweet, sweet-bitter. More bitter, more sweet; more sweet, more bitter. She ask me if I still have love. I answer, we still have friendship. Tears fall from her eyes. Ai-ya! what for nourish hopes that the not-come will kill die? More words of Buddha come to me: "It is not he who has overcome thousands of men who is the great hero; but he who has overcome himself."

Eh-mi not tall and strong as *Meh-li.* She more like reading books than cow-milking, and has ambition to be great city lady. She has idea to become rich by good fortune more than hard work. Is more easy. Have times she buys ticket for gambling from province of *Tatz-mei-nia,* little island south of *O-sei-lia*; gambling not permitted in big continent. Name of province come from *Tatz* or *Tatz-alz,* a lottery. People of this province have *mania* (in *Ying* language), madness for this gamble; so province has name. In *O-sei-lia* are horse-races in one place or other each day. For each race is a lottery, called *Consultation,* directed by rich society having privilege. You buy ticket having some number among 100,000. Are many prizes. Principal prize is ticket having number same as horse arriving one number in race. This prize £5,000. You but not get all that, for rich society take ten in hundred. King's Family in *Tatz-mei-nia* take other ten in hundred in stamp duty on ticket for granting gambling permission, and King's family of *O-sei-lia* take off prize other ten two and half in hundred; yet not permit gambling. Thus for big prize you not receive £5,000, only £3,975. Ten parts of the people reputed good and moral (explanation rule,

people who with regularity kneel in the Worship Hall, officials and the rich) consider gambling great sin. Much revenue, however, obtained from tax of ten two and half in hundred; you not hear say how much. Stoppered bottle has wisdom.

Have times origin of names extraordinary. *Chek* he tell me origin of name of this great country *O-sei-lia* is from two words *horse* and *trail.* In no other land is the horse so famous. Is not much respect or recording faculty for great statesmen, or explorers as Admiral *Kuk* or Admiral *Fling-tsz;* for but speedy horses like *Kah-pa-eng* and many others is reverence and fame, and the sound of their names, needs and families exalted. Myriads of men and boys, even many women, not have thought for what thing except for horses and gambling on races. *Trail,* is in words-collection-book *track* or *path,* shown by smell or passage of animal being followed. Nine parts of the people at here on *trail* of the horse; this top-side consideration. From *Horse-trail,* expression become *'orse-trail;* H banned by the illiterate. So is now *Australia,* same sound; end of word ornamental.

With us, as you know, gambling and eating the deadly drug are the two great vices; for gambling, cards and dice the means. Thus is not for me speak harshly of other people having same vice. Yet gambling in the Middle Kingdom is mostly at fairs and during feast-time of New Year, from day of one number moon to Feast of Lanterns; what time is little work. In this land is horse-racing and betting ten parts of the year. Parents if had this *mania,* you not see thus many cities and villages and culti-

vation. More better stop step and follow ancestors' example.

Habit of eating little Spanish smoke or *cigarette* at now is in four places; before time was smoke pipe. Habit derived from people of the Flower Flag they obtain from the *Si-pan-ya-jin* of *Meh-si-ko*. We also eat tobacco, in but long pipe; not thus danger to health. It come to us above 250 years. The Ho-lan-kwoh-jin and the Ta-Lu-sung-jin bring it to the Isles of the Sea and it spread in Manchuria, where is good quality. In moderation cigarettes not have harm. That time smoke is swallowed by the lungs and good many consumed—have times three ten, five ten in one day!—lungs and blood poisoned and heart and nerves weakened. Money supply also weakened.

You see at here men walking day's way, carrying roll of blue blankets on shoulder and a fire's black pot of tin for boiling tea. They say come from afar and going to distant town find labor money. They ask for something to eat and shelter for sleep. Two days above on approach of black night, one thus man having ugly sprouting hairs on face, dirty and of sour smell, with appearance of having evil at the marrow of his heart, made this demand. *Cha-li* ask him if he willing chop wood for burning. Man answer that he injure hand and not can chop (yet if he go to distant town to seek labor, he what can do?); *Cha-li* he give him big pieces bread and meat. Man then ask for tea-leaf, sugar and tobacco-cake. Man not is content; so *Cha-li* for piece smile-talk ask if he more like bird meat or smoked pig meat, or jam, with cup of wine. *Cha-li* show him hay house, and man wants clean white bed. *Cha-li* has

patience and says he has sorrow, beds all occupied and his own bed too small for two persons. He told man have care not smoke pipe in hay house. I ask *Cha-li* what for he give thus much to ungrateful man. He answer: "I if not give it, he put fire to haystack or house in black night and away go. If he brought before judge, he say was accident, or he not know thing about it, and thus goes free. Better not look for trouble."

These idle vagabonds called *sundowners* arrive at farms or places where they rear sheep in great number that time approaching black night when sun goes down, and they not can be refused. They raise body over all the land and have discovered way to provide for their wants without using effort. Old time when no roads, and people few and far apart, was welcome strangers' arrival. Hospitality gave pleasure and new faces expanded hearts. Now time, not thus.

Places at where are sheep reared, called *stations,* are big-big; have times one hundred *li* in long-short and five ten, seven ten in wide-narrow, at where are three, five hundred thousand sheep. Owner of thus place has name *squatter,* for sitting or settling on territory. He resemble small king in rule and great constantly has riches. Have times he has big debt to cash shop, *station* is in its hands and he in a sea of troubles.

I not write long letter, I soon have fatigue. Tell Mei-pi-si I have happy remembrance of him and shall time-time wish for him every blessing. For you, dear Tseng-Ching, I am grateful for our beautiful friendship that has made life sweet and will give me peace-soothe in my last moments.

LETTER XXV

To TSENG-CHING, *from* HWUY-UNG.

June 20, 1906

Good Friend:

You will see by address I give that I away go from *Ta-lah.* Climate not suit; falls rain too frequent and I catch one bad cool. I not sleep sufficient black night, having cough and chest pain. That while I in bed ailing very heavy, L—— she with father come visit me; they think I in short time be guest on high. Beneath veil of cheerfulness and courage on beloved face I see sorrow and fear. Ai! I love her more than life; yet I desire live that she not have for me regret. Thus doctor he say: "Go north side of hills, is different climate and more dry; eat much good food, drink plenty milk and keep outside edge of house all the ten-two hours to breathe air's purity."

My cousin he bring me to this place where for two months it not fall rain. I have sorrow leaving friends at farm near *Ta-lah;* they all thus good. I not more hear pleasant voices of *Chek,* his two sisters and mother, with sincerity in eyes and smile on face. I not more hear variety of *"Hm"* sounds from old father, nor loud hearty voices of *Tah-mi, Chim* and *Cha-li.*

I living now at:

"Fairview," Convalescent Home,
via Ingleburn, Victoria, Australia.

This place is on hill's slope. On all sides thick growth of origin eucalyptus *bush,* called *"dumosa";*

situation top good for the sick. Officials at here not want money payment; institution supported by King's Family and gifts. I but give contribution for payment of maintenance; this they accept though not willing. I not can tell you in what manner they serve me; my heart full of gratitude. I eat in white day five times, sit in beautiful garden or walk body on paths. My bed is on heaven terrace where I not feel sun's heat. At now below two months of arrival in this place, cough and chest pain not thus troublesome. Is abundance of sun's light, of sweet air and good food. Are five ten dwellers in *"Home";* some very ailing, some soon to pass beyond, some with hope of health renovated in time not yet come. I am in last class.

Is here coming constantly a man of religion, called *"clergyman,"* who sits and converses with me; have times he has chess-game with me; have times he asks me of the doctrines of K'ung, for he has intention of raising body to Middle Kingdom go as missionary. Below his visits I had interest to record discussions. You, Tseng-Ching, know opinions of the Master and my opinions; and respect them. Your opinions have my respect. Thus we spoke:

. . . . . .

[*Hwuy-ung in the following dialogue shows, I am grieved to say, that the darkness that enshrouds him has not as yet been dispelled by the glorious light of faith. I had doubts about including this and others of his letters among those I purpose sending to my friend Tourrier; but knowing his ability in the detection of sophistry and his judgment regarding Christianity, I have no fear as to the conclusions he will arrive at. Knowing also the value*

an exposition of the theology of the Chinese literati *would be to missionaries seeking to bring the lost sheep to the fold, I have not excluded these letters, as they themselves may suggest the means of combating some of the false notions therein included.*

J. A. MAKEPEACE.

P.S. I have endeavored to give in plain English the meaning of Hwuy-ung's Chinese characters; Tseng-Ching's translation being hardly intelligible. Having among other subjects studied Latin and Greek while in Australia, Hwuy-ung has made free use of derivatives from those languages for which he could find no synonym in his own. J.A.M.]

. . . . . .

CLERGYMAN. My dear sir, I feel very desirous to have the views of an educated Chinaman on matters of religion. If you will kindly satisfy my curiosity, I shall be grateful. It is not idle curiosity, but rather the desire for instruction to prepare for the duties in store for me as a missionary. Do not fear to offend by speaking out plainly.

I. The subject is a delicate one and, I fear, unprofitable; unless considered from an impersonal point of view and as a simple statement of facts.

C. Quite so. In China, I am told, you have three religions in a way fused into one.

I. Yes; Confucianism, Taoism and Buddhism. The *literati* to which I belong follow the teaching of Confucius, incorporating more or less the doctrines of Lâo-tse and Buddha. The doctrines of Buddha, like those of Epicurus, debased and perverted by his followers, now constitute the major part of the religion of the lower classes. Confucianism is really, *per se,* less a religion than a system of ethics treat-

ing of man's duty to himself and to his fellow man; the spiritual wants being supplied by choice from the other two religions.

C. Did Confucius exclude the conception of a God?

I. He spoke of a "God, All-Wise, Equitable and One." But he rarely refers to the subject in his writings. For him, God was *"The Great Unknown"* whose attributes no man could ever hope to define.

C. All men however low in the scale of humanity admit some superior Power.

I. So I believe. But it is in the definition of that Power that they disagree.

C. And consequently establish different religious sects.

I. Which seems to prove the impossibility of definition. Confucius said: "Not understanding even Life, how can we comprehend Death?" Much less could he comprehend the *Cause* of life and death. Thought, soul, infinity, eternity—who can pierce through their mystery to the meaning of God?

C. Then Confucius was an agnostic?

I. In a certain sense as far as deistic definition went. He refused all argument on that subject, saying: "Nature does not talk; yet the four seasons come with regularity." In the *Panegyrics* we read:

> "The doings of Almighty God
> Have neither sound nor smell."

Implying that they cannot be tested by the senses; nor, inferentially, by the reason of man.

C. Christianity, however, teaches us to believe in a personal God.

I. Anthropomorphism; that is, one after our own likeness?

C. Having in a superlative degree the qualities of goodness, loving-kindness, mercifulness. . . .

I. In fact, human characteristics, though rare, amplified. I have heard that the God of the Christians has been so far brought down to our level as to be among Roman Catholics represented in paintings as a venerable white-bearded man.

C. Which is of course both irreverent and an exaggeration.

I. Undoubtedly. But some of my fellow Confucians have adjudged certain references to God found in the Bible as also irreverent.

C. What passages were they, Mr. Young?

I. [*After referring to my notebook.*] In Genesis we read, Chap. 3, ver. 8: "And they heard the voice of the Lord God, *walking* in the garden, in the cool of the day." Also in Genesis we find, Chap. 6, ver. 6: "And it *repented* the Lord that he had made man on earth, and it *grieved* him at his heart." And from Exodus, Chap. 33, ver. 11: "And the Lord spoke unto Moses *face to face,* as a man speaketh unto his friend." It is thought that the majesty of the Creator is belittled by these statements.

C. You forget, my friend, that such instances are to be construed as allegories, expressed in the figurative style of an Oriental language.

I. Our sages never represented God as moved by the same emotions as we have. Neither Confucius, nor his disciples, nor Gautama Buddha ventured to estimate the mind of God or his transcendent greatness. If the eye of man cannot con-

template the unclouded sun, much less could he contemplate the glory of its Maker.

C. Our worship is no less reverential than that of any other sect. Probably it is more direct, more intimate by the fact of the anthropomorphism found in the Holy Bible.

I. It is thought among the *literati* that there is evidence at times in the Bible of inconsistency.

C. Pray where do you find that?

I. I beg you to remember that I am merely voicing the opinions of others.

C. Quite so. Do not hesitate to state them.

I. In one place we read of God's loving-kindness and in another that "the *anger* of the Lord was kindled against Moses." Also: "I, the Lord thy God, am a *jealous* God." Also, that "the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour." Further on we read that the children of Israel "utterly destroyed all that was within the city, both men and women, young and old, and ox and sheep and ass, with the edge of the sword." Was that a merciful God, they ask.

C. There are many doings of God that can neither be explained nor understood.

I. That is our view of God and his works. We believe that if we lead a pure life and refrain from doing to others that which we would not wish them to do to us we obey not only the teaching of Confucius but also the mandates of Heaven.

C. That is eliminating the Deity as regards prayer.

I. Confucius did pray to Heaven. For many centuries past it has been the custom for the Em-

peror, styled the Son of Heaven, to worship the Lord of Heaven, at the marble Altar of Heaven in Peking. He was the intermediary between his people—at first, as was then thought, the one people of the world—and God, the Lord of Heaven. All others addressed their prayers to Heaven, the Portal to the Unknown.

C. That was very different from the intimate relations Christians assume with their God; though they have for intermediary Jesus Christ.

I. I am referring exclusively to the pure classic Confucianism. My countrymen are reproached for worshiping idols. They are merely emblems; material objects serving to fix the mind on spiritual things. In the same manner I have seen in your churches and chapels people kneeling in prayer before the crucified figure of Jesus and before pictures; or swallowing a wafer and a sip of wine representing the body and blood of Christ. Allowance must be made for the ignorant who may confuse the emblem with the actuality.

C. But in appealing to Heaven, the abode of God, what reply or result could be expected?

I. In a sense Heaven indirectly implied the Godhead, much as one might speak of the British Government as Downing Street; for Confucius said: "Heaven does not let the cause of truth to perish." Also: "He who offends against Heaven has none to whom he can pray." It is said of the Sage that "He contemplated and studied the illustrious decrees of Heaven." Tsz-kung asked Confucius: "What do you mean by thus saying—that no one knows you? The Master replied: 'There is Heaven . . . that knows me.'"

C. But you give no instance where Confucius addressed himself to the Almighty as Christians do; to a personal God, as a child might address a loving father to derive comfort from his protection and help in time of sickness or trouble. Prayer offered up to a vague Heaven cannot have that consoling communion found in appealing to one's Maker.

I. That may be. We, however, cannot find an answer to the question—What is God? The mind is overwhelmed. We cannot measure the Deity by a human standard, any more than we can measure eternity by millions of years. For us to praise and glorify God, we think, would be like a beggar offering a penny to a millionaire. To pray for strength and endurance, we think is simply calling upon our own reserves of courage. To pray to the All-wise, the Just, for help or advantage, in our opinion, implies that God needs to be reminded, or persuaded to confer a favor, irrespective of justice.

C. If the privilege of prayer were denied me I should feel helpless and desolate, abandoned and alone; one lost in the wilderness.

I. Practically speaking, I don't think that is generally the consequence of non-praying. There are many who lead good lives, who do not pray, yet are happy.

C. Such people in time of affliction or on their deathbed nevertheless appeal to God.

I. That I admit; but then body and mind are weakened. There is the old fear of the unknown, of what might be, that prompts what is then deemed to be the safer course. But what is our admiration of Nature's beauties and glories, our grateful joy of life, our expansive good-will for all beings . . .

what is that but tacit prayer? More truly prayer than that spoken which comes not from the heart.

C. The uttered prayer is more determinate, more emphatic. I have no doubt whatever that God hears our prayers when they are deserving. I can assure you of that, Mr. Young, from my own personal experience. We are repeatedly so adjured on the authority of the Holy Scriptures. Jesus Christ himself said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

I. The efficacy of prayer must depend on God's intervention in human affairs. Admitting this pragmatism and His justness and mercifulness, how can we reconcile that with Nature's cruel law that in all the realm of living things the strong kill the weak in the struggle to subsist. Consider also the many innocent beings killed or tortured by accidents of all kinds, by bereavements, war, fire, lightning, storms, earthquakes, floods, famines, epidemics . . . the universal tragedy of Nature—killing or being killed, the predatory cruelty of all animal life, not excepting man; the unceasing war—the murderous survivor being the fittest—in the sea, in the air, on and under the earth, specie against specie without exception. . . . Are all of these scourges the work of God? Can we avoid them by prayer? May not the sufferers have prayed in the time of their trouble . . . and have prayed in vain?

C. Suffering is the punishment due to our sins. We are not worthy to ask the reasons for God's measures. We cannot know.

I. No; we cannot know the attributes of the Almighty. Some amongst us prefer to believe that He

does not interfere with the laws of nature as instituted from the first. Otherwise, they say, we are forced to admit the alternative—an all-powerful, just and merciful God witnessing the undeserved anguish of His creatures . . . without pity and without help. This is not conceivable.

C. The ways of the Lord are above reason. It is only faith through Jesus Christ that gives us strength and comfort in this world and the hope of heaven hereafter. Our strong faith by its result gives us the best proof of the power of prayer. It will be found that we ourselves are generally to blame for most of our troubles.

I. Very true; most of them are due to our own carelessness; also to our ignorance, for which we are not so blameable. One enters the world as a stranger in a strange land. Not knowing the laws, though we may be told them, they are constantly infringed. The plea of ignorance (which a foreigner might urge) is of no avail. To avoid punishment, therefore, these laws must be learnt; though they are both difficult to discover and hard to remember, for their number increases with our knowledge.

C. That is where the influence of religion is so powerful, for it guides us in all the circumstances of life. We know that a watchful care is ever over us and that our actions and inmost thoughts are open to the All-seeing Eye.

. . . . . .

Thus, Tseng-Ching, did we debate with the utmost cordiality on a subject I have usually avoided as leading to personal rancor; from which I had to fly for refuge to a discussion of the weather. We must be tolerant and respect the faith of another if

he is sincere, as I respect your leanings towards Christianity—Confucian though you once were like me. Have I not the greatest regard and affection for Mr. Makepeace and admiration for his charitableness and care of the sick? Can I forget what I owe to him? When next you see him assure him of my gratitude.

I will now conclude this long and tiring letter, both for you and for me, wishing you, dear friend, happiness and prosperity.

LETTER XXVI

To TSENG-CHING, *from* HWUY-UNG.

December 7, 1906

Dear Friend:

I have received your last letter; it gave me much pleasure in my solitude here at the Convalescent Home. There are few here that I can converse with profitably, excepting the clergyman who occasionally comes to see me. I generally make a record of our friendly discussions after he leaves me. I would not transmit them to you, fearing I might become tedious, but that you expressed your interest in them. As I have little else to do than read and write—and eat prodigiously, I amuse myself with this interchange of ideas which takes one's thoughts off self-consciousness. As for my health, I am improving noticeably. The following is a transcription of one of my talks with the visiting clergyman:

C. Good day, Mr. Young, I have come again to seek information from you.

I. You are welcome, sir. What little I know is at your service.

C. You may remember my telling you that I may be called to our mission in China. Now your experience of our efforts at conversion there would be invaluable to me. What is thought of our missionaries in your country?

I. While some of us are predisposed in their favor, many are prejudiced against them.

C. What are the reasons for their prejudice?

I. The fact of their being foreigners first of all. In every country the common type of man dislikes manners, customs, ideas, language and so on, that are unlike his own. There is a strong prejudice against foreigners in China because all our troubles during a century past are—perhaps wrongly—attributed to them. Many crimes have falsely been laid to the charge of the missionaries by our ignorant villagers; such as poisoning the wells, gouging out the eyes of children for medicinal purposes or for magic rites, and other wickedness. They were thought to be spies, mischief-makers and the cause of armed interference. They came from England, from the West, whence also came invasion and despoliation.

C. Many well-intentioned missionaries suffered martyrdom.

I. Popular feeling was inflamed against them by misguided patriots. The facts were that we wished to be left alone as we had been for so many centuries before; but foreign traders persisted in bringing Indian opium to us.

C. I have read about that and I admit that we

were in the wrong in 1838 when our armed ships landed 20,000 cases of opium at Canton.

I. Our destruction of the contraband poison led to claims for indemnity, governmental interference and war. Your great statesman Gladstone said of this opium war that he never knew of one so unjust and so calculated to cover England with disgrace. The Treaty of Nanking in 1842 followed our inevitable defeat. The English took Hong Kong and obliged us to open five of our ports to their merchants and their opium. I need not tell you in detail how the administration of justice in our country was assumed by foreign judges when foreigners were accused, nor how your merchants against our will built their warehouses in our ports on enforced concessions, nor how your official representatives and those of other countries seized large areas in our cities which they fortified and garrisoned. We tried to free ourselves but only became the more enmeshed. Most of the nations of Europe took some portion of our territory and at one time even apportioned to each one a so-called "sphere of influence." England's share was the immense valley of the Yang-tse-kiang.

C. I admit that your country has well-founded grievances. There was no doubt wrong on both sides. But justice will certainly be awarded in the future. Have not our missionaries awakened among your countrymen feelings of sympathy and friendship?

I. Yes; they and your physicians and teachers, helping our people in sickness and want, inculcating morality and imparting knowledge, are loved and respected. But your ministration is not without

danger to our social life, for your converts are taught to disregard our long-established ancestral worship, our filial piety and the customary Buddhist and Taoist ceremonies that form part of our everyday life. It often happens that these converts become antagonistic to their own families and clans and are looked upon as renegades and traitors to their country. During the Boxer outbreak many of them were killed by their own relations.

C. I foresee that I shall have a great deal to learn and will have to exercise tact and discrimination. But I shall undertake my task with all due humility as a lowly servant of the Lord.

I. That is well; for the mass of my countrymen think that the English estimate themselves as superior to all other races, and on arriving in a strange land are at first disposed to view what differs from things in their own country with lofty derision or censure.

C. I perceive that much will be required of me to overcome natural prejudice.

I. Our ignorant villagers have fixed opinions that you will find hard to change. For instance, when you tell them that your religion teaches men to love their neighbors as themselves and to do unto others as you would wish them to do to you—they might think there was a vast difference between theory and practise. Should they come upon that passage in the Bible which teaches: "Wherefore by their fruits ye shall know them," they might think that Christians *say* one thing and *do* another. A judicious choice of text would therefore be advisable.

C. It is to be hoped that the wrongdoings of the

past will be forgotten, if not forgiven. Time is the great anodyne.

I. Very true. The language difficulty also will have to be overcome. Imagine a Chinaman in his native garments addressing in broken English a crowd in an Australian township, and expounding Confucius. He would be laughed at, he would be the recipient of rotten fruit and bad eggs and finally be hustled and perhaps injured. Now missionaries have never been badly treated by us in times of peace. If we could only place ourselves at the viewpoint of others, how much better we should be!

C. We should then be more Christianlike. I may be going out to China with my wife and several other ladies, one of them quite a girl. Would they be well received?

I. The old order of seclusion of women is in the cities giving way before the newly imported idea of emancipation and sex equality. But in the far interior it would still be considered immodest for women to mix freely with men. Would it be wise to take a young girl with your mission to endure many hardships, to sacrifice her youth and forego its due pleasures?

C. She feels that she is called to the good work of saving souls and is full of eagerness to begin working in the vineyard of the Lord.

I. I can form some idea of your young devotee, for I met such a one in the Methodist Mission at Lao-Kua-Chen. She would be deeply religious and pure-minded, full of pity for the many millions of heathens in China doomed, as she believed, to eternal torment in hell. The girl's tender heart would bleed reflecting on their dreadful fate. Oh! if she

could save some of these poor creatures and bring them to the fold, though her own life were to be forfeited! Such would be her generous, noble, heroic thoughts; greatly to be respected and admired. But the poor child would be unaware of the fact that the people she proposed to teach were and had been law-abiding, moral, peaceful and happy since and before the time of the Emperor Fu-Hsi 3000 B.C. and that their empire had outlived the rise and fall of the greatest nations in history. Such a vast region with one-fourth the population of the world must have had great and good qualities to have held together and been so long-enduring.

C. I readily grant you all that, Mr. Young. So also was Egypt, whose monarchy, according to Herodotus, had lasted for 11,340 years. But you would not call the ancient Egyptians religious, when they worshiped the cat, the crocodile and other animals. I have read that your statesman Li Hung Shang was once seen in worship on his knees before a water snake during a flood.

I. Material things are often employed to suggest spiritual ideas. Among Christians the crucified figure of Christ, statues, pictures . . . are knelt before with the same motive. To return to the subject of missionaries. Our *literati* might ask: What authority have you for your teaching?

C. Our answer would of course be—The Holy Bible.

I. What if they denied that authority in the same way that you would disallow the Koran, the Analects of Confucius, the doctrines of Brahma, of Buddha, of Lâo-tse? There are millions of people who have as much faith in their religious books as the Chris-

tians have in the Bible. All religions, with regard to ethics, are analogous.

C. When they became acquainted with its inspired contents they would distinguish between the true and the false.

I. Not every reader might believe in the inspiration.

C. But the thought therein expressed is divine.

I. No more than is found in other books, according to our *literati*. In their opinion our three religions contain no less lofty sentiments in their scriptures. Indeed, they assert that Chinese religious literature is the purest of all others and that in their rites there never have been sacrificial nor licentious ceremonies. They maintain further that these books even compare favorably with that part of the Bible called the Old Testament.

C. In what way, pray?

I. Really, you must pardon me if I refrain from repeating their criticisms. They might give offense.

C. Not at all, Mr. Young. I am gathering information. After all, you are simply stating the present opinions of others. Pray speak out frankly.

I. They contend that the Old Testament is full of bloodshed and trivial accounts of petty tribes in whose affairs God takes an active part; full of stories of drunken and licentious rulers, of cruel fathers, crafty brothers, adulterous and incestuous men and women and exterminating generals. They assert that there are many passages in this part of the Bible that are not fit to be read to the people in their churches. Dr. James Legge, who translated our sacred books into your language, said of them: "There was not an expression in any of the books

which I would be ashamed to read aloud in the presence of my daughters."

C. I, of course, make allowance for the zeal of your countrymen. As a matter of fact, our exhortation is mostly prompted by the New Testament. Where have you the sublime injunction: "Do good to them that hate you"?

I. Buddhism enjoins that we must "Overcome anger with kindness; wickedness with good actions." Lâo-tse said: "Recompense injury with kindness." Confucius, more practically, told us that we should: "Recompense injury with justice, and recompense kindness with kindness."

C. The teaching of Christ is: "Love your enemies."

I. And Buddhism teaches: "Let your goodwill towards others be without limit." Confucius, when asked what was benevolence, replied: "It is to love all men."

C. Have you any precept to compare with that of Christ: "Blessed are the meek, for they shall inherit the earth"?

I. Lâo-tse wrote: "He that humbles himself shall be preserved entire." Buddhism has: "Holy is he who has no hate for those that hate him; who is without defense among the armed." Confucius says of the humble man: "Having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation."

C. There is certainly some similarity in the teaching of the philosophers that you quote with that of our Saviour. But the lives of none of them can remotely compare with that of Christ, apart

from the supreme sacrifice of his life for the redemption of our sins.

. . . . . .

Just at this moment the bell rang for the evening meal and the clergyman rose to depart. Shaking hands, he stated that he would have liked to prolong our agreeable talk, but he hoped to have the pleasure of renewing it before long. I answered that I should be pleased and trusted that he would pardon the frankness of my speech in disclosing the views of my countrymen. He said that it was just that frankness that he so appreciated.

My mode of life, dear friend, is so regulated and unvaried that I have little news to send you. I am still improving steadily. Keep me always in kind remembrance as I affectionately remember you and our faithful comrades. Farewell.

LETTER XXVII

To TSENG-CHING, *from* HWUY-UNG.

May 14, 1907

Lately we have had some very hot weather, but there are some cool places in the big building and in the shade of the fine Moreton Bay fig trees and the *pinus insignis* in the grounds. My friend the future missionary visited me yesterday. He is studying Chinese and finds it very hard. He continued his questions. I transcribe.

C. By the way, at what period was Buddhism introduced into China?

I. It came from India and was first known to us about 200 B.C.

C. And when did Lâo-tse flourish?

I. Lâo-tse, the founder of Taoism, was a contemporary of Confucius, 551-478 B.C. High ideals have after all been promulgated at all times and in different places; but their practise has always fallen short of the theory. I think that may be said of all religions, not excepting Christianity.

C. I grant that many who call themselves Christians do not act up to their professed faith. Nevertheless he that endeavors to follow Christ rises to a higher plane.

I. In the New Testament Christ bade his disciples leave all and follow him. He said: "He that loveth father and mother more than me is not worthy of me." Also: "If any man come to me and hate not his father, and mother, and wife, and children . . . he cannot be my disciple." Now you will find great difficulty in persuading our people to accept this. From time immemorial ancestor worship and filial piety have been the practise and basis of our social life; to sweep away these principles would arouse opposition and even horror. Sir Robert Hart said of us: "In no country that is or was has the commandment 'Honor thy father and thy mother' been so religiously obeyed, or so fully and without exception given effect to, and it is in fact the keynote of their family, social, official and national life, and because it is so, 'their days are long in the land' God has given them."

C. In the choice of our quotations and texts we would naturally at first avoid contentious matter.

I. Then again, the doctrine of original sin would not readily be accepted, especially by Confucians.

C. Still it would be indispensable for us to re-

quire that belief; otherwise the death of Christ, the Redeemer, would be without meaning.

I. Most of us believe with Mencius that: "All men are naturally virtuous, just as water naturally flows downward." Confucius says that: "All men are good at birth; but not many remain so to the end." We cannot look upon a newborn babe as a sinner.

C. Yet our faith is that God sent on earth His only Son to atone by His death for the sins of the world; also, that by baptism a child is received into the fold of the church.

I. I have heard that many Christians believe that if a babe die unbaptized it is doomed to the eternal fires of hell.

C. Protestants do not go so far as that.

I. Now, my dear sir, I am reluctant to parade the views of my fellow countrymen on religious matters. It looks as if I were trying to undermine your belief and proselytize you, which is far from my intention and which I know would be a hopeless task.

C. Don't let any such scruples deter you, my dear Mr. Young. Have no fear that any of the arguments of reason can in any way affect the faith I have in Christ, the Son of God, and His Holy Word. Proceed therefore and disclose fearlessly the opinions of your countrymen. As I have remarked, it would be essential for me to preach the inherent wickedness of mankind to explain the divine purpose of Christ.

I. That leads us to another almost insurmountable difficulty . . .

C. Pray what would that be?

I. It will be difficult to persuade our ignorant

villagers that God sent his only Son to this world for our salvation; firstly, because they would deny the necessity for redemption; secondly, because to them God is inscrutable, unimaginable . . . they could not believe that God had a son or would send Him to this little planet. We are Socinians.

C. For all that, there are many millions of civilized, cultured people who do believe it, as you must know.

I. I do. Yet I have read that there are numbers outwardly Christian who actually give the matter little thought, engrossed as they are in money-making; and many others who are convinced that Christ was but a human being of exceptional virtue whose life and death justified apotheosis, as in ancient times heroes were deified.

C. What is the opinion of your *literati?*

I. They believe that Christ was the Son of God in the same sense that all men are the sons of Heaven; as our Emperors have been the Sons of Heaven. But they do not admit that Christ was actually a part of God with the human relationship of *son.* I have been told that scientific men in the West think in the same way. When I was in Peking in 1903 I attended a lecture on astronomy at one of the universities; there was some allusion made to the divinity of Christ.

C. Do you remember what was said?

I. The astronomer spoke of the myriads of stars distinguishable by means of the telescope and photography. With the exception of a few planets, they are all suns, probably centers of planetary systems. Some of these suns are so immensely distant that light (which would travel from our sun to us in

about eight minutes) would take a million years before it arrived to us from them. He went on to say that if a person were able to transmigrate—as in imagination he might—to one of the attendant planets of that inconceivably distant sun, a new starry firmament would confront him; our own sun by its smallness would be invisible. Millions of new suns would be seen; and if a man were carried to the most remote, again would there be a changed stellar host. Think of this experience . . . an endless display of new firmaments! said the astronomer. Endless space! It must be; for were there limits, there must be something beyond! Man's mind must confess its impotence. The lecturer gave it as his opinion that it was reasonable to suppose that countless millions of these suns had their accompanying planets, many probably inhabited and possibly by beings more advanced in intellect and power over the forces of nature than we are.

C. That may be; I have heard that before. But what has that to do with Christ's divine mission on earth?

I. The astronomer finally bade his audience ask themselves how they could reconcile it to reason that the Supreme Ruler of All Things should have a *son,* and that that son should be sent to this insignificant speck of matter to save man from *eternal* punishment for so-called *sins*—natural to man—during his life . . . an atom of time? He concluded by saying: "This amazing conceit and presumption should shrink to humility and awe when we, confessing our ignorance, raise our eyes to Heaven."

C. It is no new opinion to deny the divinity of Christ. Yet all the arguments that have been ad-

vanced have not shaken the faith held by the most enlightened people on earth. I will repeat that passage from the Bible that you quoted: "Wherefore by their fruits ye shall know them." Has not Christianity brought civilization up to its present moral standard from a condition of barbarism? Be quite sure, Mr. Young, that no mere man could have spoken, acted, worked miracles and died as did Jesus; no one not divine could have so altered the course of human tendencies. The hand of God is plainly visible in the life and sacrifice of our Lord and Saviour, Jesus Christ. Argument, reasoning, imagination, eloquence and persuasion are as the ineffectual waves, beating against the rock . . . the rock of faith! I pray God, Mr. Young, that one day the scales may fall from your eyes.

. . . . . .

I made no further response to the clergyman, thinking it more agreeable to change the subject and inquire when he was about to start on his long voyage. But we never during our long talk lost the friendly feeling that we have for each other.

I have made this letter so long, Tseng-Ching, that I will not further lengthen it by referring to my present surroundings, except to say that everybody here is kindness itself and that I am putting on flesh and getting strong, taking walks and going about in a buggy. In my next letter I will tell you about my experiences here.

I have read in the newspapers that the Old Buddha persists in saying: "These reforms must not be abandoned." But can we believe her? She and the Emperor Kuang-Hsu fear a revolution and, though trying to conciliate the reformers, still cling

to their own imperial prerogatives. The time must soon come when these hindrances will be swept away.

I now conclude with all good wishes to you and words of encouragement to our beloved comrades.

LETTER XXVIII

To TSENG-CHING, *from* HWUY-UNG.

July 23, 1907

Your long letter to me expanded my heart. That while you not altogether same opinion, you have generous toleration. Knowing sincerity I read arguments with great respect. What thing man thinks of Heaven and after death is however personal matter. One of the patients at here, name Sim-king, has great constantly speak-talk with me. He has mind free for all religions and he says they all good they if teach men be friends. He says: "Every man has different religion; no two same." Have times he play chess game with me. He has returning health and will away go in little time. We walk body short distance from Home each day.

Nurses in this place I altogether not stop admire. They, most of them, angels one piece-kind, sweet smile on face like ripe peach, bright with mind and body health; patient, continuously not tired in service to us. Human piety not reach more high; that life true religion, different beliefs joined with it not important. Sim-king he say of them: "They if not believe one thing, they certain go to Heaven." Yet is amusing see young girl nurse with old man, of age sufficient for her father's father, supplying his wants with care and authority of mother. Is nature's

teaching. Nevertheless, I have strong opinion that women not be asked to assist men in sickness. Is more good men help men and women help women. I not like women be around my bed; is possible they not like it. Yet is strange, opposite is judged all right. Women not have faith in female doctors; men not believe male nurses enough attentive. That has a little truth. In what manner is it a man not have endurance of a woman in hospital? She can time-time move body, do ten thousand small things, not have sleep for three, five nights, yet have good will, clear brightness and kindness . . . is wonderful! A man more strong than a woman, in *Sport* of all kinds he much superior; but he if do same duties as what nurse, he become half cold and exhausted. Reason for thus endurance in women is perhaps that for myriad generations among barbarians, she was slave to man and must be fire head and clothes-maker for him and her offspring, do all work in cave, tent or hut and bear all burdens and her last born in moving body from one place to other; that while time he hunting or fighting, eating or sleeping. At now is thus in some places.

Are two, three doctors at here; chief is called "house doctor"; old man with red face, fat body, loud voice and rough manners adopted for discipline and authority. He come to me two days above and with frown on face say: "You sick in what manner?" I answer: "I gaining health." He say: "You not have sick look. You have cough? Not? Blood in spittle? Not?"—his voice begetting loudness and anger—"You sweat in black night? Not? You have pain?" I answer to questions "No!" Then his voice is like lion's roar—"What for the devil

you stay at here?" I tell him lung not altogether cured. Then like dog with a bone, disturbed, he growls: "Oh, well, more good you stay other two, three moons," and way goes.

I think doctors not really rough, but assume roughness same as many persons to appear honest and sure and courageous. I not doubt he was thus; for Sim-king tell me old doctor not consider great thing cut open stomach and examine entrails of living patient; this proof doctor had big gall. I hear him one day say with anger to dying man groaning in great pain: "Now, come; you must bear it! Be brave!" The day below doctor get small splinter of wood in finger and he swear at two nurses helping him and with face now white color he groans and sighs, screaming of pain he suffers. I much desire, but not dare, repeat words he use to dying man. One more occasion make me think he have less gall than he pretends. Old chief nurse has little dog, she often has on knees. Is not nice mild dog, but has vice of going at persons' heels; if to bite, I not know. House doctor passing quickly, little dog leap off knees and run after him, not having affection for him. Doctor cry out to old nurse, with eyes staring with fear: "Keep away dog! Keep away dog! Call away damn dog!" Then at last he himself away run, more fast than I believe.

Nurse attending me asks teaching from me of our origin land and has interest. She tell me I not same as other men from there. I ask in what manner. She answer: "You speak Ying language good like us. Men selling *kay* not can; they all ugly." She has middle-mind for smile-talk, yet has expression of sadness. If my thoughts not time-time for

L——, I perhaps think of this good nurse. Is but more wise not have thoughts of what woman; for with one leg and disease in lung I am what use? Marriage I not now time more consider. Poor L—— she write; I but answer short letter with friendship, not the love I have in heart. I have hope she forget me; is more good thus.

Three Polite Worship above with Sim-king we raise body to township of Ingleburn, three *li* distant. Along road we pass waste land of old holes where was in 1853 found great much gold. Is long line of white mounds worn smooth by rains of many years, with bushes and trees growing among. Resembles immense dead-snake white and decayed. Sim-king tell me this place scene of excitement and triumph; of drunkness and despair of hundreds rough desperate men from all countries. Sim-king's father speak-talk of strange fever for gold that was among diggers; the wonderful rich reward to some for little trouble and the long hard labor of some obtaining nothing. Two fortunate men find in hole they dig the yellow metal shining on all sides. The diggers call it *jeweler's shop*. From it was taken value of £5,000! Was cause of men acting same as fools. The two men shoot-out scatter money in drink and vice, *shau-ting* for men on four sides and becoming same as idiots. One drink-drunk day-day was victim of cunning rogues pretending he owe money to them. "Dik," one says, "you how time pay me debt?" Dik says, "I not record obtain of debt." Other man say, "Oh, you but owe me four ten pounds." Dik say, "That if true, I pay you." That while time Dik pull out of pocket cash-shop book and writes with difficulty certificate for four ten pounds. Sim-king

for smile-talk say Dik had occupation each day writing certificates. At end of four moons Dik not have one pound. He say, "Plenty more in earth." He but not find more, and suffers poverty till he fall die. Associate of Dik has destiny more favorable; he careful, borrow-gives to poor farmers at big price and takes farm they if not return coin that day it due. He at now rich man, one of King's Family and enjoys respect. Generosity is virtue, but may lead to poverty and sorrow; avarice is vice, but may lead to wealth and respect. Two sides have vice, they if beyond the mean; two sides not have happiness.

I hear say from Sim-king strange stories of fortunate diggers of gold. Of one who put fire to cash-shop certificate for five pounds to burn end of Spanish smoke. Of other having rich "claim" who had horse to ride with silver shoes fastened with one nail, to drop off for be picked up by crowd that follow. Those days diggers at theatricals throw *nuggets,* little pieces of gold, at actors that time they give contentment. On the roads, with tents and wooden shops, this side and that side, for sale of wine, *hwy-ts-ki, pia,* meat, bread . . . you see in chariots men and women drink-drunk, singing and holding in extended hands bottles of wine called *Champagne.* Was wonderful, terrible time of fever. Men hope each blow of pick disclose big nugget; many thus hope and not obtain one thing—and is more good for them, for they below time not despise labor money and will use effort. Men who obtain great reward for using small effort live lazy hoping have fortune back-come good some turn.

When diggers away departed from gullies, many of our black-haired race come-overturn earth again

and find gold. I read in new-hear paper three, five days above, that value of gold found in O-sei-lia from 1851 to 1906 is sum of £544,000,000. Yet if all men digging for it had labor money for work given, they then be paid one thousand million pounds.

Ingleburn is pretty village. Has clean wide streets with rows of fine trees, strong brick houses, large shops full of merchandise and five stranger-inns or *ho-tels*. On four sides of village farms and origin *bush*. Sim-king he well known in Ingleburn and have many offers to visit *ho-tels*. We but not yet accept this time. Sim-king, that time he meet friend in shop or street, say to him, pointing finger to me: "I give you two gentlemen see-a-see"—which is introduction. They all say same thing: *"Pleased to meet you."* That is good; not important they if not have pleasure. I make friendship with Mr. Koh-lia, only surety-man in village. He top-good man to maintain order, not with show of authority, but firm gentleness. He take me see wife and children and prison house. Wife very agreeable, children healthy and bright. Prison house clean and commodious; in our country thus places constantly how dirty! Sim-king take me go see more friends; Mr. Chen-ing-tsz one of chief merchants. Has on face kind smile of sincerity. He offer me Spanish smoke and *tim* of *hwy-ts-ki;* I but thank him. Was more good people saying "Pleased to meet you"; pleasant young chemist, kind female owner of best *ho-tel* and merry brother, obliging man on day's way in district to enforce health's laws, and other persons. Place-place we visit is question: "You what take?" or, "You have spot?" (means drink drop),

or, "Yours is what?" We if not sick, and accept offers, quick time become drink-drunk and not find way to Home return go. So we say "Good-by" and arrive come time for evening rice.

I visit Ingleburn two, three times. New friends take me see villages on four sides three ten, five ten *li* distant. Place-place is native *bush* of gum trees. Are many hills and among much gold found; at King-kowa, Moh-lai-oul, Pi-al-pi, Wi-lah and more places. At King-kowa they show me top-side of rocky mount, refuge cave of great brigand, they call *bushranger,* name Moh-kang. Is wild country, not occupied, and security men had vertex difficulty with horses hunt to strike kill him with guns. He but taken prisoner below long period and is hung by the neck. Young chemist, he take sun pictures of rocky mount and company at mount's foot and give me copies I keep with pleasure.

Character of people away from city not same. Is more sincere, more heart-expanded. At where conditions different, character also different. At Ingleburn man's true character quickly known, for concealment not is possible; thus he has care and desire be well considered. In city you not know for many moons person live house one side. Is favorable for bad character man not be known. Thus necessary have prudence to make friendship in Mei-li-pang; in villages not is danger, people look-see one the other and maintain order.

Nurse in my division name Fah-ni has beautiful nature. She tell me about her life. She not remember mother who die that while time Fah-ni a babe. Father marry again and two number wife has five children. Fah-ni not is happy; new mother has love

only for her children. Father not desire show affection for Fah-ni; wife want all. This not harmonious. Girl use great much effort and new Mother gives praise and shows satisfaction altogether not. Fah-ni suffers sickness of consumption and they bring her at here come. When she gains strength, she help nurses and they have affection. Thus for many moons she remain at hospital and become nurse. She tell me young doctor confess love and below time ask she if marry. Fah-ni let go heart seeing happy life in the not-come and consents. She buys fine garments for the knotting, nurses give rich presents. But, three days above marriage ceremony, letter comes saying young doctor has wife in Sit-neh! When she accuse him, he denies loudly; but day below he away goes, she not know to what place. Poor Fah-ni for long while time very sick. Is sad story. I now apprehend reason for sad pale face. She but has courage, and smiles; with hope to forget.

You will say: "What for Hwuy-ung give me thus foolish speak-talk?" I answer: "Is to away pass long tedious hours."

My friend clergyman I not see for two moons. Possible he already raise body go for our country. I if see him again will give letter for Mei-pi-si for introduction; thus he find kind help that time he arrive come.

I not say more, hoping for you and associates prosperity and long life.

LETTER XXIX

. . . . . .

[*In consequence of the necessity for clear exposition in matters such as the following, I again have recourse to careful translation of this and the next letter, that Hwuy-ung's correct meaning may be given. Again, I had some misgivings about including these futile theological vagaries in the parcel I send to my friend Mr. Tourrier, but I decided that if I sent some of Hwuy-ung's letters, and withheld others, it might appear that I feared the effect of their clever casuistry. As a matter of fact, I was at first apprehensive that the ordinary reader might acquire the habit of doubt and fruitless reasoning, inimical to the staunch faith that begins where reason ends. After reflection, however, I was convinced that no subtle fallacy would disturb the mind of the true believer. After all, much of Hwuy-ung's sophistry is swept away by the statements of his clerical contestant.*

J. A. MAKEPEACE.]

. . . . . .

To TSENG-CHING, *from* HWUY-UNG.

January 6, 1908

My dear friend, I am very pleased that you were not offended by my previous letters on religious matters, and that you were ready to make excuses for my outspokenness by stating that you yourself had often entertained similar opinions. That being so, I venture to send you another transcription of a discussion I had lately with the visiting clergyman. After our usual cordial greeting, he began:

C. Now, Mr. Young, I want you as a representative of the Chinese *intelligentsia* to give me their opinion about Christianity. I think they will agree with me that its influence has made the world better, happier and more civilized than any other religion.

I. I am afraid they won't agree with you on that point. The cause of that improvement, they would say, is due rather to the progress of science and experience. But in some respects they hold that the world is more sinful than before, owing to the aggregation of population in the cities. They say that Christianity and other religions are losing their hold on the people. Mammon, as of old, is now the god most worshiped. When the general conviction is that money will purchase happiness and the want of it makes life a misery—what is the result? It must be acquired . . . somehow.

C. But why should Christianity be blamed for that?

I. They say it should, if it were believed, have a restraining influence. It once had. But now, are its precepts followed? Is the poverty extolled by Christ honored? Is heaven sought and hell feared? Is the acknowledged arbiter of the Christian's future life thought of outside church? The chief restraints now are—not Christianity, but the law; not God, but the magistrate.

C. Certainly we bewail the lack of spirituality among the people and the vacant seats in our churches.

I. We think it is because there is such a gap between *saying* and *doing*.

C. What do you imply by that?

I. Just this: If you ask a man his religion and he proudly declares he is a Christian, you may fairly doubt him. He is so, however, nominally.

C. I have myself said the same thing in the pulpit, reminding my congregations of their duty to God and to man. Much seed no doubt falls on rocky places. I think you exaggerate a little when you speak of the general greed for money. In the cause of charity, for the hospitals, cases of need, floods, bush-fires, etc., large sums of money have been subscribed.

I. I greatly honor and admire such deeds and believe that Australians are generous in relieving distress. Still we must differentiate with regard to many who are actuated by obligation or the vanity of seeing their names in the papers as donors of considerable sums. This kind of vanity pays. Another passion dominates the people here; even, in my belief, stronger than that for money—pleasure, amusement; licit and illicit.

C. We unceasingly warn our congregations against the temptations of the flesh and the devil.

I. During my stay in Melbourne I have often of an evening been astonished by the great crowds coming from the station, eager for entertainment; almost as many people as came in the morning for work and pay; almost as much money spent in the evening as was earned during the day.

C. If they work they are entitled to recreation.

I. Most decidedly; subject to quantity and quality. Is their recreation conducive to improvement? Moving pictures showing the vicious life of the underworld and of the depraved rich; frivolous revues, musical comedies and plays, suggestive and often in-

decent. What opportunities lost for educating and raising the moral standard of the people! There are other kinds of pleasure resorts that are even worse. Where is Christianity in all this selfish riot?

C. In big cities vice parades itself unashamed, visible like the froth on fermenting wine; but the bulk of the substance is good.

I. There is nevertheless a vast difference between your ideal Christian and the actual one so called. That is what we have remarked and induces us to believe that Christianity is often only a white robe thrown over dirty under garments.

C. There are Pharisees in every religion.

I. Some of us go as far as to blame your ministers for not driving the money-changers out of the temple.

C. What does that infer?

I. Pray understand that I simply echo the opinions of others. They say that your clergy avoid reproof for the sins of the rich who support them, speak too learnedly or expatiate on some phase of Jewish history. But that may be set down to the antagonism occasioned in the past. They assert that the doctrine of Christ was never followed in England's dealings with China, and that England would never have been the power she now is if her policy had been suggested by the Sermon on the Mount.

C. We no doubt have sinned in the past and are sorry and repentant.

I. Our *literati* make rude remarks about the English.

C. What are they? Pray speak out.

I. They say that John Bull is peaceful and contented now; like a sleepy lion gorged with his prey.

But that is idle talk; I am wrong in repeating it.

C. I beg you to hide nothing that is thought detrimental to either Church or State; I shall be the better armed in their defense.

I. As you will, sir. Our Confucians reproach Christians for their infraction of Christ's fundamental law: "Love one another;" as proved by their sanguinary civil and foreign wars. They ask: "Where were the love, humility and toleration enjoined by the Founder of your religion when, at one period, thousands of Protestants were tortured and burnt alive by Roman Catholics, and at another, thousands of Roman Catholics were tortured and burnt alive by Protestants—when both sects, with a trifling difference in dogma, called themselves Christians?

C. They were each blinded by fanatical belief in their interpretation of Christianity. There can be no doubt of their sincerity.

I. We may, however, doubt their humanity. This antinomianism, that places faith, apart from ethics, as the sole qualification for salvation, is not the teaching of Christ.

C. The mutual persecution you refer to in our history was due in a large measure to political enmity.

I. We have had Confucians, Taoists, Mohammedans, Buddhists and Christians living for centuries together in peace and in free exercise of their separate religions. The words—*heretic, schism, sect*—have no meaning for us.

C. Because you have never had an established church or sacerdotal dignitaries.

I. Nor had the early Christians, I believe, dur-

ing the first centuries. Christ and his disciples lived in common and gave no example nor authority for the creation of a church which became the most powerful and the subtlest spiritual organization the world has ever known. He would not have countenanced the formidable hierarchy of Pope, cardinals, archbishops, and minor prelates, more comparable to the ranks in a militant force than suitable to a community whose principles were professedly peace, humility and poverty.

C. The establishment of the Church was to ensure its continuity, to acquire the strength that unity gives; for the same reason that the twelve Apostles were united for the purpose of spreading abroad Christ's doctrines.

I. As I understand history, it appears to me that the Church of Rome always sought to dominate men's minds, their service and possessions. It aimed at secular power through spiritual influence; it adjured its neophytes to win heaven, while it strove to win the earth.

C. Our Reformation was brought about precisely on that account, to purify the Church and enlighten the people.

I. The enlightenment had been long delayed and then was only partial. The policy of dominance was to keep men's minds in ignorance, suppress scientific truth and persecute the learned.

C. Bad as were the abuses of the Dark Ages we must remember that much of the lore of antiquity has come down to us preserved by Christians in their monasteries. Even in those times of perversity there were glorious instances of men willing to suffer martyrdom for their faith. You must recall the

earnest endeavors in your own country of the Nestorians and later of the missionaries from the West whose purpose was purely beneficent.

I. That is undeniable. They were courageous and sincere. Some even in present times among your missionaries may be equally so. But speaking generally of Christians now, our contention is that there is a lack of sincerity.

C. In what way are they insincere?

I. If they do not strictly follow Christ's teaching, which in their churches they profess to do, they are not sincere. They do not follow it.

C. It is true that many do not, in spite of our efforts. That may be said of the members of all sects.

I. We think it applies most forcibly to the Christian sect, for the reason that it is not a practical religion; it cannot be, and is not carried out in everyday life. Christ was the champion of the poor and the humble. He said that it was easier for a rope to pass through the eye of a needle than for a rich man to enter the Kingdom of God; implying that a man should give his riches to the poor. Do we see that injunction obeyed? No, because it is not practicable. Yet rich people hear this read out to them, look very impressed, but retain their wealth. The dignitaries of the Church—archbishops, bishops—in receipt of emoluments that class them among the wealthy with whom they associate, announce the text with due seriousness from their pulpits. Do they reflect on it? They take credit for the sentiment, which is sublime; but its performance is soberly not considered feasible. Our philosopher Mencius says: "He who seeks to be rich will not be benevolent;

he who wishes to be benevolent will not be rich."

C. The detractors of our Church forget that in order to do honor to God's service and to its majesty, our ecclesiastics must maintain a certain social rank and dignity. They must also contribute to the many charitable demands made on their stipends.

I. Perhaps that is not sufficiently taken into consideration. Theoretical Christianity, after all, may be compared to the doctrine of Buddha, beautifully ideal, but not workable.

C. Nevertheless, the fact of aiming at the realization of those ideals, though they may be beyond our capability of putting into practise, must tend to improvement.

I. That may be. That reminds me of the remark Kung-sun-Ch'ow made to Mencius: "Lofty are your principles and admirable; but to learn them may well be likened to ascending the heavens, something which cannot be reached. Why not adapt your teaching so as to cause learners to consider them attainable, and so daily exert themselves?"

C. Mencius in elevating his principles probably knew that his followers would exert themselves more to attain them; whereas with less lofty ideals they would fail to reach the same height.

. . . . . .

Thus, Tseng Ching, we discoursed most amicably; the clergyman being called away on some duty, I think to comfort a dying man's last moments.

I have no special news to give you except that I am getting stronger and, as the doctor thinks, in a fair way of recovering my health in time. But it may be a long time.

I am thinking always of you and my faithful com-

rades, and ardently hope that Sun-Yat-Sen's great work will soon be brought to fruition.

LETTER XXX

To TSENG-CHING, *from* HWUY-UNG.

June 20, 1908

Dear Friend:

Your welcome letter came to me a week ago. You tell me that it is not known where Sun-Yat-Sen is at present, and that it is thought he may be in some distant province, disguised and bearing another name, he having enemies among the Manchu officials. With you I am in hopes that when he returns our party will be strong enough to protect him.

My life here at the Home is monotonous, one day like another; but this sameness is a necessary part of my treatment. A pleasant relief is afforded me now and then by a visit from the clergyman, the Rev. Selby Smythe, whose conversation I invariably make a note of in shorthand after his departure. He came yesterday and we spoke somewhat as follows:

C. In our last interview you laid the charge of insincerity against us on the ground that our religion was impracticable and incompatible with belief, yet we pretended to believe in it.

I. There are some commands of Christ that we think cannot be obeyed, and if they were, would not have a salutary effect; as, for instance, "Love your enemies." For an enemy is one who will cause pain; hating pain one cannot naturally love the person

who inflicts it. If we hate wickedness, a cause of pain, how can we love the wicked man? We should make no distinction between the wicked and the upright, and love both equally. Would that be just?

C. The wicked we must try to wean from their sinful ways by giving righteous example, and the sympathy and mildness of our reproof. In this manner we may convert them. We certainly may love a repentant sinner.

I. Then again, would it not grant impunity to brutality if, after being smitten on one cheek, a man were to offer the other? Would not thieving be encouraged if, after the taking of your cloak, you were to yield to the thief also your coat?

C. All men, however wicked they may be, have some good in their nature. A bad man would be made worse by harsh treatment; he would then have a grievance and his worst feelings would be aroused. But if forbearance and kindness respond to hostility a call is made on whatsoever good there is in him; often there is a response.

I. There might be. Now, if a person put into practise the injunction, "Take no thought for your life, what you shall eat or what you shall drink, nor yet for your body, what you shall put on," would not such a one now be charged with being a rogue and a vagabond having no visible means of support?

C. Such commands were by Jesus addressed to His disciples, who moved the hearts of the people by their humility and poverty. Their message was welcomed and their simple wants willingly supplied when it was seen that these men risked life and liberty for the good of others. Social life was different in those times.

I. If such commands were dependent on social conditions they cannot therefore apply to all times. Perhaps this restriction applies to other commands. But all such are preached every Sunday with due emphasis. Are they mere words? Are they seriously believed and carried out? If they are not, the hearers are insincere; if they pretend to carry them out, it looks much like hypocrisy.

C. Hypocrisy unfortunately we have always with us. It is to be found in every religion.

I. Confucius somewhat ironically says: "I hate your good careful men of the villages, lest they be confounded with the truly virtuous." He cites another character: "With his sash girt and standing in a court, Ch'ih might be employed to converse with the visitors and guests; but I do not know whether he is perfectly virtuous." We have no equivalent name for "hypocrite" in our language, perhaps because we have no State religion.

C. But surely your critics of our Church do not tax us all with insincerity and hypocrisy.

I. By no means. Your church-goers we look upon as unreflecting placid people who consider it proper to attend, setting a good example to others and confirming themselves as respectable and worthy citizens. They go through the service with decorum, recite the creed without reflection, sing hymns, put a coin in the plate, drowsily catch a word or two of a monotonous sermon and leave the church with the satisfaction of duty fulfilled and the prospect of a good dinner. The other days of the week are devoted to the real religion of money-making when most of the religion of Sunday is ignored.

C. I am afraid there is some truth in what you

say. For all that, one who is regular in his attendance at church must insensibly derive benefit from the moral principles there advocated. His mind must become impressed by what he constantly hears and the desire must arise within him to perfect himself.

I. When a man is estimated to be good solely by the austerity of his looks and the piety of his words and his attendance at church, there must be great opportunity for the hypocrite. Men are generally judged by their outward aspect. Confucius was well aware of this, saying: "When I first began to study men I heard words and gave credit for conduct. Now I hear words and observe conduct." He also said: "Fine words and an insinuating manner are seldom associated with virtue." We think that the true value of a religion, its backbone, is found in its practical ethics, not in its dogma and ritual, the non-observance of which stigmatizes a good man as being irreligious and therefore wicked.

C. With regard to hypocrisy, Christ warned us against the Pharisaical vice. He apostrophized those dissemblers in these words: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me."

I. Of course I don't doubt that many who go to church sincerely believe that it is a safeguard against a possible punishment hereafter.

C. For the true believer in God and his Holy Son a future life can have no terrors.

I. Yet for many centuries Christians have

ordered their lives subject to the fear of hell and the anticipation of heaven.

C. I admit that there are passages in the Bible that remind us of the fate of the unrepentant sinner.

I. The horror of eternal torment drove numberless deluded hermits into desert places, caves and monastic cells, to lead a life of asceticism and solitude, that their privations might placate the God that they dreaded. We have had countless examples of this fear among the Buddhists in Tibet and other parts. We regard the conjecture of heaven and hell as the invention of priestcraft to gain ascendency over men's minds.

C. We no longer entertain the idea of a material hell of everlasting fire.

I. Yet Christ speaks of it; it is preached.

C. We do not expect our congregations to split straws. If Confucius did not admit of a future punishment for sin, what deterrent was there against wrongdoing?

I. Simply the sense of right and wrong as taught by fathers to their children; and the maxims of the Sages. We have our rewards and punishments here on earth. Here are heaven and hell. Mencius tells us that: "Calamity and happiness in all cases are men's own seeking." Confucius rules that: "Good and evil do not wrongly befall men, because Heaven sends down misery or happiness according to their conduct."

C. But we constantly have before us examples of callous criminals who show signs neither of fear nor repentance and who enjoy their ill-gotten gains and the good things of this life.

I. You do not punish madness or lunacy.

There are innumerable grades of mental abnormality in victims of heredity, disease and undeveloped brain. Then many a person with harassed mind wears a mask of content and merriment. Also, a sin committed in ignorance cannot occasion the same remorse as one committed with full knowledge of its iniquity. Nature in this is just and compensatory.

C. All that is very well; but it is unconvincing, especially to the child, the simple or the savage. An after life of penalty or reward for good or evil done in this world is readily understood and likely to deter.

I. As a matter of policy (apart from conviction) in influencing the embryonic mind, I am of the same opinion. The strong food that the adult can digest would not be suitable to children. For us the sharp alternative of either heaven or hell—eternity against a lifetime—lacks a sense of proportion. There are degrees, grades between the good and the bad; many must be on or near the border-line, qualities and defects evenly balanced. How about them? Not good enough for heaven, not bad enough for hell. How about forgiveness on the part of a merciful Father? In the Bible we read, "Then came Peter, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven." And yet in the Bible we do not often read of God's forgiveness, nor yet of Christ's when he said: "So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

C. Those words are not to be taken literally. Allowance must be made for the errors incidental to chronicle and tradition, translation and the poetic imagery of orientalism. More forcible language may have been substituted by zealous transcribers whereby to better impress the weak-minded.

I. That is not unlikely. It occurred no doubt to some thinkers that a kind of neutral territory was necessary between heaven and hell. The Greek Fathers called it Paradise; the Roman Catholics, Purgatory. Our Buddhists have their reincarnations and final Nirvana. These gradations have the character of equity.

C. We are not so immovable in all our beliefs as to preclude the possibility of evolution even in religious dogma. You must understand, Mr. Young, that, after all, the doctrines of our faith have passed through many fallible minds and their records through many incautious hands before reaching us. Many minor discrepancies may no doubt be pointed out and successfully criticized; many errors may have during the course of time crept in. But it is not in details that the divine conception of Christianity must be sought, but in the sublime entirety of its structure and in its effects on humanity. Christianity is that which binds a whole nation in unity of thought by a moral code. Socially it has a purifying influence, especially over the young and the rebellious. Without it each one would give free rein to his lowest instincts.

I. I quite agree with you. We have no State religion nor Ministry for Worship. We have our ancestor worship and the tenet of filial piety, both susceptible of modification. Our social system is

patriarchal; the head of the family is the ruler and the high priest, the hall of the ancestors is our church. I think that a religion, representing a nation's ideas on supermundane matters, is politically a State requirement for the solemnization of great events. Even in China there are occasions when the Emperor in great state prays at the Altar of Heaven to the Lord of Heaven. I think that the association of divinity with terrestrial affairs confers an impressive dignity on them not otherwise possible.

Dogmatic religion I consider serviceable to children and the undeveloped minds of the ignorant and the savage. Also illusion and make-believe have their legitimate place in our lives and our faiths, covering up much that is repugnant and horrifying in our environment. Truth is often horrible. If I lived in Australia and was the father of a family, I would send my children to your Sunday School and to church—until they were old enough to think for themselves.

C. I am very pleased to hear you say so, Mr. Young; for if they acquired the habit of following our religion, I feel assured that they would uphold it for the remainder of their lives.

I. It would rest with them to decide.

. . . . . .

As I noticed that the Rev. Selby Smythe was becoming wearied by the closeness of our discussion, I asked him if what I had heard was true—whether he was soon going to leave us. He replied that he would be on his way to Canton within four days. I told him I should be sorry, for he had been very friendly. He said that he would pay his farewell

visit the day before his departure. I promised to give him introductory letters to Mr. Makepeace and to you, enclosing the one I am now writing.

As the reverend gentleman will give you a full account of my state of health and surroundings, I need say nothing further than to ask you to forgive my remarks about Christianity with your usual tolerance, and to hope that all happiness may abide with you.

LETTER XXXI

[*I have re-translated some of Hwuy-ung's remaining letters to Tseng-Ching, as the latter's English (?) version of them in many places would have been difficult to understand. It is but fair to state that I could not have done so without Tseng-Ching's assistance. I need not state that with most of the following assertions I am in disaccord.* J. A. M.]

To TSENG-CHING, *from* HWUY-UNG.

October 19, 1908

My dear Friend:

You inform me that the Rev. Selby Smythe has arrived safely at Canton and has called upon you and Mr. Makepeace. I was convinced that you would like him. It was very generous of him to speak so well of me; much beyond my merits. Next time you see him tell him that our agreeable intercourse did more to cheer me than anything else, and that I shall always think of him with friendly feeling.

My health has so much improved that my stay

here will shortly come to an end. Yesterday as I was sitting under the veranda in the warm sunshine, the doctor hurrying by, suddenly stopped in front of me and, in a loud voice, with his eyes glaring at me and the usual frown on his fat red face, exclaimed: "Well, are you going to stay here for ever? You're all right now. You'll have to go; there are others waiting to come and we want beds." I replied: "You think I am well enough to leave, doctor?" "Think?" he roared and swore. "Would I say so, if you were not? Have I not examined you? I'll give you to the end of the month; then out you go. Why, you've been here over two years." Then he walked quickly away. He has a rough way with him, but he is a good doctor.

I received another letter from L——. The last one I had not answered. What good could it serve? I hoped to gradually break off our acquaintance; how reluctantly I cannot tell you. It would be better for both of us. She begs me to write and speaks of the past very tenderly, asking me how I can forget it!

I have written to my cousin to find me a lodging —a bedroom and sitting-room, both large, well ventilated and with a balcony facing the north to get as much sunlight as possible, in a healthy, elevated suburb of Melbourne.

My nurse Fanny seems happier and smiles more frequently. I think I know why. I often see a young doctor speaking to her; it cannot always be about the patients, for she now laughs quite heartily. It pleases me to see less of that sad look on her face; it is out of place in youth, which should be full of bright hope and happiness.

I often play chess with Simpkins; but I have to give him a castle or my queen before we begin. I told him that chess was invented by our people; he smiled incredulously. He was a coal-miner. It was the dust and the explosives that affected his lungs. He is, however, in a fair way to recovering his health, I am glad to say.

Since my last interview with the Rev. Selby Smythe I have been reflecting deeply on the subject of Christ's death and the theory of Redemption. I have taken notes of these reflections and I now send them to you, more for the purpose of self-justification than with any intention of influencing your judgment. On the contrary, I know your opinions are different from mine—no two men's are precisely identical. Hold fast to them, Tseng-Ching. If they give you comfort, you may be sure there is good in them. You need not read these notes; if you do, consider them as the vain notions of a man who does not yet know that "The best part of knowledge is being aware of one's ignorance."

The first chiefs in a community were the physically strong or fierce. Equal and often greater influence was exercised by the mentally superior who, on the advent of some simple or harmful manifestation of natural phenomena, could persuade the people that such a visitation came from a supernatural source as a warning or punishment for some transgression; that such calamities as floods, earthquakes, storms, conflagrations, etc., were due to the anger of the gods; and that this anger could only be appeased by sacrifice. These leaders were the primitive priesthood. They assumed the rôle of intermediaries be-

tween the gods and man; the greater the fear they inspired, the more were they respected. They instituted certain rites and showed how the gods might be propitiated and calamities averted.

Sacrifice from the very earliest times took the form of the burnt offering, that the gods or God might be pleased by the odor; much in the same way as many among our ignorant set out cooked meats for our "hungry ghosts." We read in the Bible: "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." In the Bible also we find that, on issuing from the Ark, "Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not curse the ground any more for man's sake."

The greater the sacrificial offering made to God, the more was his anger thought to be appeased or his favor obtained; there was a resultant mitigation of fear. The intended sacrifice by Abraham of his only son Isaac was prevented by the angel from heaven, who said: ". . . for now I know that thou fearest God."

In ancient times thousands of human beings were sacrificed in Egypt to the dreaded god Moloch. It was the same in Mexico where every year many victims were offered to the gods. The Druids among the ancient Gauls and Britons often immolated human victims to their gods. M. Curtius, a Roman youth, for his country's safety, in 360 B.C. made a willing sacrifice of himself in order to appease the

manes—infernal deities, malignant spirits of the dead—by leaping on horseback into a chasm that had opened in the Roman forum.

From this universal practise of human sacrifice, may not the idea have arisen among Christ's followers of glorifying his death by proclaiming it a sacrifice to God, that the curse on mankind should be taken away and the world redeemed? There seems to be a strange confusion of ideas in postulating that the Father should be placated by the agony and death of his Son.

Terrible has been the mental torture endured by suffering humanity through the fear of their gods; among primitive races, as now, and before the records of history. We see primitive man in the child, at that stage terrified by the creations of the imagination or the nurse's evil-resulting ghost stories. Hell on this earth has been denied; but no worse suffering can there be than that of a mind harassed by the continual horror of a future eternity of torment—madness or suicide the only relief. Have those who instilled such poison in the thoughts of others been aware of the consequences? But until the child-mind has developed into the capacity for calm reason, it will be receptive of all kinds of superstition and the "extraordinary things" our Sages warned us against. Surely the relief from the devilish thrall of fear, invented by man for the enslavement of his fellows, justifies every effort at exposure on the part of the compassionate. However, the light of knowledge and common-sense will dissipate the apparitions of the dark night.

The clergy not only here but in other, especially Protestant, countries complain that they are "losing

their hold" on the people. Is it the fault of the clergy, or the people, or the religion? Each of these factors probably is a contributory cause. The potential efficiency of the priesthood for inculcating moral principles is not exercised in a practical way. They seem to preach over the heads of the people instead of demonstrating to them the end of improvement in the ordering of their every-day life; such sermons, sympathetically delivered, would have the spirit of actuality and popularity.

Here is a wide field for the priest's activities, very little cultivated. The varied duties under many aspects of parents to their children is of all subjects the most important—*Parental Control;* the character of future generations to-day depends on that. The duty of children to their parents would be the corollary. The duties of the citizen, of the working man, the employer, the rich—subjects of inexhaustible interest and benefit. Do we hear such sermons?

Topical and world-wide events could serve to point out the punishment that follows wrong-doing, the heroic joy in risking life to save others, and so on. Truth, honesty, sincerity, honor, sympathy, etc., should be the themes of these sermons. But the great majority of them make little appeal to the heart or to the average intelligence; therefore they have no "hold" on the congregation.

Now and again the churches are aroused from their somnolence by the visit of some "evangelist" whose mission is to stimulate his hearers into transient fervor and hysteria. His methods are not conventional, but often approach the histrionic; he is loud-voiced, over-acts sincerity, raises a laugh, frightens the staid church-goers and by the pitiful

story, the tremble in his voice and the woful expression on his face reduces them to tears. He knows the effect of mass psychology.

The regular clergy, while welcoming a means of galvanizing religion into activity, have divided opinions concerning these revivalists; some think they are honest, outspoken, religious enthusiasts; others think they are thick-hided dissemblers, using religion for the purpose of popularity and profit. But as they preach the Bible, no clergyman dare deny them his pulpit.

Some years ago, a man of great notoriety as a faith-healer, a "layer on of hands," came to Melbourne, where crowds of sick and afflicted people awaited him. Would he be acknowledged by the bishop and the clergy of the diocese? I can quite understand their probable hesitancy . . . for suppose he were an impostor? However, he had been accepted elsewhere, he had some authority from the Bible, he might do good by autosuggestion—though the age of miracles had passed—so he was recognized.

As at Lourdes, in France, there were many apparently miraculous cures—while the excited nervous energy lasted—therefore the experiment was a success and a triumph for the Church. According to the *Argus,* at the end of a leading article: ". . . doses of tonics in cases of church and physical lassitude are apt to cause unpleasant reaction and do more harm than good." The general public in latter days have a very different conception of religion from what they had a few centuries ago, judging from the history and literature of those times. Hell was then a very real threat and denunciation

from the pulpit kept the fear of it vividly alive in most minds. Happily there are few now who believe in the eternal fires. So many things in this quick-living, keenly competitive, money-making condition of social life crowd on people's minds that little time is given to the unsolvable problem of eschatology.

Religion being to some extent robbed of its chief weapon—Hell—certainly has not the hold it once had on the masses. Where so much in dogmatics is archaical, supposititious and irrational in the light of the present, it may be taken as comparatively unimportant provided it does not affect the influence of the ethics necessarily allied with it. For antinomianism cannot stand alive; moral teaching being the chief benefit and value of religion.

Whatever ornamental framework dogma may be, formative and normative, it but sets off the picture, ethics; and the picture may do without its frame, but the frame is nothing without the picture. Even if the frame is defective and ugly it may be tolerated for the sake of the picture. Children do not trouble to inquire how Santa Claus comes down the chimney when he brings gifts. If he bring none, they may doubt his existence or his functional ability.

October 21

P.S. Before posting this letter, I received one from my cousin in Melbourne, telling me he had secured two large furnished up-stair rooms answering all requirements. I shall be installed there, I hope at the beginning of next month. This is the address:

Mr. Hughie Young,
"Hillcrest,"
131 *Melville Road,*
Malvern,
Victoria,
Australia.

To-day Doctor Frusby, with much frowning and gruffness, gave me instructions regarding my diet and future mode of living. I was to take plenty of moderate exercise in the fresh air, to be careful not to catch cold, to have a similar nourishment to that I have had here, to sleep on a balcony at night, and so on.

My cousin, at my request, has sent me a number of presents, some of which I have sent to my dear friends at Dallor, and the others I shall distribute here when I leave.

Farewell, my dear friend, Tseng-Ching, and if you find anything that offends you in this letter, burn it as incense on the altar of our friendship.

LETTER XXXII

To TSENG-CHING, *from* HWUY-UNG.

March 4, 1909

Dear friend, the teaching you give me concerning our origin land expands my heart. We travel in progress same as have the little brown men of the Rising Sun. Also is good new-hear that Kuang-Hsa and the old Buddha are now-time guests in heaven, and Prince Chun, brother of the deceased Emperor, is Regent for his son Pu-Yi.

My health is more good each moon. Place at

where I now live very suitable and convenient. Owner of house is old gardener, having reason and knowledge. Has serious expression but pleasing smile same time. He not have employment great constantly, thus works for own garden. Has wife and two children; young man carpenter, young female helping mother in house's work. Quiet and harmonious people. House has eight rooms: four at above and four at below. Is on hill in center point of beautiful garden of rare plants and trees. Top of building steps I have two rooms: one for sleep, other for day occupation. Sun's beneficent rays light up rooms and destroy harmful germs. *Satan,* the Ti-tsang of the Christians, the origin of all evil, is called by them the Prince of Darkness. Is top-good name; for ignorance is mind's darkness, crime flourishes in obscurity and disease is born and developed where is no light. I not have wonder that peoples worship the sun, giver of life and of sustenance to all things.

From my window I look see many *li* of country on three sides. I sit body on balcony, think-think of the Flowery Land, of Tseng-Ching, and write and study. I have content.

This place, Malvern, is about ten five *li* from Melbourne. As you approach the great city, hospitality and sympathy melt away unless you have much coin; not having, you find cold selfishness in the struggle to live, man against man. Is a battle where weapons are money and craftiness, wounds are poverty and humiliation, death is through despair and starvation. Same in the ten thousand cities of the world. Ying proverb is: Honesty is most good policy. This good theory, but is not gen-

erally practised; not found always good policy. If man is fined five pounds for selling *Pia* on Worship Day, that time he makes two ten or three ten pounds profit, is advantage continue selling on Worship Day, not? And surety-men who have duty to report laws-breaking, find more profit say not one thing and accept money-gift from *Pia* seller. Thus they and many others find dishonesty most good policy. Cities but are refuge for thieves and the most bad of the population. Not easy catch criminals at there; some men who have duty find them make more profit not find them. I record remember of Chek at Talah who say to me: "You that time back go to Melbourne, lock up conscience in strong box. You but when back come to country can open box."

In this country workmen for each trade have *Union,* as is called, to protect them against grasping employer. Some of officials of *Union* have name of *agitators* who that time they think workmen have grievance proclaim *Strike* and work in that trade stops until grievance removed. It is that more pay or less work for same pay is desired, or because one man was away sent for some reason, or that men not belonging to *Union* were engaged by employer to work with them. Myriads of days and dollars have been lost by these *Strikes.* Battle never ends between employer and workmen. Employer wants more work for less pay; workman wants less work for more pay. Above time employer was tyrant, giving just enough coin to workman to keep him alive and in misery; now time workman is tyrant giving grudging work for labor money. Is right that workman live in comfort and dignity of free man; but not is right that one who gives only

his body strength demand more money than a schoolmaster, a musician, or a lawyer. The workman says: "Look at cost of living, two times more than ten years before." He but forgets that increase is due to himself. For if butcher and baker must pay more to men they employ they must demand more money for meat and bread they sell. Thus workman not has benefit; he obtains more coin, he but pays more.

That while time years above I arrive come in Melbourne I ask teaching for what reason to buy fish is required so much money. Is fish top good for eating abundant in the four seas. I not find one man say for what cause. At then I give blame to *middleman* between fisher and eater. Now time I learn he not altogether guilty. To be blamed are heads of fish business. They meet and fix high *ruling price;* not important if fish plentiful or scarce. If plentiful, all not offered but quantities thrown back again into the sea. Fish shops have benefit; but most of the public not can give big coin, so not must eat fish. *Ruling price* not permits competition. Chief sellers of bread, of meat, of vegetables and so meet together quietly two times each moon and fix prices. A seller not in this conspiracy, hoping to do more trade who sells at a price lower than *ruling price* will be persecuted, ruined and driven out of the trade by other combined sellers. If he is baker and offers his loaves for one penny less than other bakers they will influence miller to refuse him flour. If two or three rogues conspire defraud a bank they are taken before magistrate and have jail sentence. Those but who conspire defraud the public in food, they how punished? Some of

these chief tradesmen are rich, have influence and are officials. They accused? How dare what man? Thus for poor man four ways, no door. We have mandarin oppression; is found in ten thousand places.

People in this land have philosophy and toleration. They say: "I if in same circumstances would do same thing." A man told me he was robbed how cleverly, and laughed with enjoyment; perhaps he had admiration for thief and hoped to be as clever. Is like two cheating gamblers; not is skill in the game but skill in the cheating. I think honesty in thus company not is most good policy is proverb for simple men.

Discuss principle, strictly speaking honesty not great constantly desirable. Truth is honesty in speech; not ten times agreeable, not pleasing tell people what opinion is of them. To think that girl with peach cheeks and angel's smile disclosing pearls between carnation lips . . . in privacy will change to pallid hag with toothless gums must cause sadness. Yet is surprising how many of young females in this land have teeth bought from dentist. One advantage is that owner of these perfect teeth smile constantly to display them and come to believe that the ten persons they meet not have suspicions. Many reasons are given for thus early loss of teeth. Civilization has blame for this. People no longer bite, chew and masticate the hard nutriment. Also general use of chemicals to preserve liquid and solid food from fermentation and corruption must interfere with action of gastric juices and so promote indigestion. Some prophets say that civilized humanity of the future will be without teeth. For

when any part of an animal's body not is used, is no more necessary and dies away. So with the tail that men once possessed. People in the big cities have threat from these prophets that they will discover their legs becoming more thin and more small until they are like those of the infant and with time disappear, so little are they used. Now time if a man must go three, five hundred cubits' distance, he takes conveyance for the journey. But is *Sport.* Without that salvation I can picture in days not come the human body having the support of wheels with two small skin-covered bones swinging loosely about; a sad thing.

Sports have great benefits when not taking attention away from important subject. For the young they have great value to expend abundant vitality. In some countries where is little inclination for *Sports,* there is indulgence in sensual pleasure and immorality with great harm to the race.

I had long talk with Mr. Lennox, my housemaster, about magistrates and juries. He give me his opinions. He has been juryman five, seven times; also chief of the jury three, five times. Institution is old seven centuries; was intended protect lives and liberty of common people from injustice and persecution of nobles. Mr. Lennox think institution time above work well; is but not now-time adapted to modern life. He say that jurymen now-time have more thought to protect lives and liberty of criminals than lives and liberty of common people who are victims of criminals. This because jurymen have doubt they condemn innocent men, not trouble make study of evidence and have fear of friends of accused that they take vengeance on them below

time. For friends of the criminal with caution speak to one or more of the jurymen and by bribery or threats cause verdict be "Not Guilty." Not is difficulty, because names and addresses publicly announced. Twelve men of the public, in many cases when knowledge financial, scientific or technical required, they how can possess it? They listen to words they not know more than meaning of birds' singing and dogs' barking. Sufficient to make smile, if not serious matter. Is pitiable seeing twelve men, with earnest and thoughtful aspect, appointed to judge and understanding not one side of subject. When they retire from court to room at back, then is ignorance displayed. One looks at the other for guidance, as sheep in the fold. They sit at table; some take out smoke pipe, some speak of *Sports* or of a public event. Chief of jury asks opinions on case. Man with loud voice and rough manner and words gains support. There is discussion, with little reason or interest. One man says he wants return to his business; another that he judges man to be guilty; another urges a decision, for his dinner is calling him; another says: "Give accused benefit of doubt." This last is good advice, saving trouble of thought. Thus when chief of jury announces in Court—"Not Guilty," jurymen hear that accused is old offender and had ten three, ten five convictions above time. The criminal is free man and leaves court-house with smile of contempt for jury. Great defect also is regulation that all jury members must be unanimous. One obstinate man will defeat judgment of the other eleven, and a new jury must be formed. Thus it requires to buy or intimidate one juryman to cause a new trial. Was reason for this

above times when death was punishment for all crimes. Now-day sentence of death very rare even for horrible murder. This crime is reduced to charge of manslaughter, which is same as murder, name different, punishment different. When abortion been procured and mother killed, doctor and nurse tried and discharged free. Judges, lawyers and jurymen appear have leniency for accused, being in present social condition considered necessary and convenient.

There is want of fearless honesty in laws' administration. Sense of justice in people often follow after interests. This but not is new thing; is same in the four places.

I if had power abolish jury and make justice with five judges of experience, four of the five to give verdict.

In this land is inferior kind of judge called *Justice of the Peace* or simply *J.P.* They sit with magistrate (M.). Are shop-keepers generally and not know much of laws. Magistrate have no power if several of J.P. not have agreement with him. At times when no magistrate with them, they make decision thus foolish and unjust that are scornful remarks often seen in the new-hear papers. In one manner they have advantage; not receiving pay, are cheap.

I speak-talk what thing? These defects compared with our law judgments are but as the overflow of insignificant stream to a flood of the Yellow River.

In new-hear papers great discussion of principle *White Australia.* Meaning not permit enter this land brown, yellow or black people—men from the

Isles of the Seas, from our country or from Af-li-ka; only from Ying-land, the Flower Flag country and the West. They have fear that other nations, thus as the little brown men, who have small territory and much population, come in large numbers and occupy part of the great region called *Northern Territory*. This region has extent equal to Fa-lan-si, I-ta-li and Si-pan-ya. In our eighteen provinces are 60 people to the square *li,* in Land of the Rising Sun are 80 and in Gia-va 100. People at here have fear that the nations thus crowded demand what for they not be permitted occupy empty country that has only one man to 2,700 square *li?* Is certain that O-sei-lia not if have Ying-land for protection, *Northern Territory* soon be occupied by great crowd of other races. For this continent is large as all the Western nations and has population only six millions.

Is danger for this land if not soon acquire more inhabitants. Are but many persons at here with short vision who think that new arrivals be competition against them for work. This foolish; more people is more work and more safety.

. . . . . .

[*The rest of this letter I have retranslated.* J. A. MAKEPEACE.]

I have written to our revered leader Sun-Yat-Sen a detailed account of my views and plans for the future of our country when KUO-MIN-TANG shall be established. Here is the outline:

The black-haired race must be united. We of KWANGTUNG will be the nucleus and we will gather round us the returned students who have learnt the

sciences of the West. With their help and by means of the press, the schools and by propaganda through all the eighteen provinces we will endeavor to create a national, united and patriotic spirit having for its aim—China for the Chinese.

We will have a well-disciplined and efficiently equipped army and either by persuasion, bribery or force we will induce our provincial governors to join us.

Having become welded into a mighty union our next move will be to make ourselves masters of our own native land. This must be accomplished by peaceful negotiation. If there is opposition to our design on the part of foreigners, we will by a general refusal to have intercourse with them put a stop to their trading, which is and has been their chief inducement for encroachment.

We will demand from their governments reinstatement in the rights they have usurped. They will listen to us then.

The concessions of all kinds that have been extorted from us by force of arms and embodied in treaties signed under duress and protest are valid only so long as they are backed by force.

No one with any sense of justice can maintain the thesis that foreigners have any right to possess themselves of parts of our territory, to exercise jurisdiction over our people or to control our customs.

The civilized countries of the West know within their hearts that such things must some day necessarily come to an end. The time will soon come when the nations will find it more profitable to have us as friends rather than as enemies.

We are prepared to expect that the merchants

with their vested interests will oppose us, and that they will as before urge their respective governments to support them. But war between Great Britain and China would be very unlikely. For if we were defeated again and again the cause of the war would still exist with added rancor.

There will be more advantage to the foreigner in evincing regret for past oppression by accepting us as equals and friends than by promoting a lasting enmity. Peaceful negotiation and compromise would necessarily be resorted to.

The Custom dues must be levied and collected not by foreigners but, as is our right, by us. For the first years a slight increase may be agreed to. Eventually all entry dues would be a matter for consideration on our part.

With regard to the Boxer Indemnity—which possibly the former allies might graciously cancel—we will, together with our foreign loans, engage that regular payments shall be made.

When we have reformed our judiciary, our code of laws and our legal and penal procedure on similar lines to those of the Western nations, there will be no reason for extra-territorial jurisdiction or interference.

The chief difficulty for us will be to enter into possession of alienated portions of our territory; the same difficulty will be experienced by foreigners in giving up such territory. This redemption must be gradual and spread over a certain period of time. Summary proceedings are out of the question. Foreign merchants have in many cases been long established at Hongkong, Shanghai and other ports. They have built warehouses, residences and other

edifices, and established institutions similar to those in their own countries. In truth they have unjustifiably set up in our country an *imperium in imperio;* no other country has ever been so arrogantly treated, so disregarded or so humiliated. Still we must not retaliate. The flourishing trade, due greatly to the efforts of the merchants in their own interests, has been beneficial not only to them but in a measure also to us. Nor do we intend that the interests of the foreign traders should be sacrificed. If we enter into possession of all that they created we must give adequate compensation.

Therefore I propose that an Agreement be drawn up by the different contracting parties by which coincidently with the signing of the same all land and buildings thereon belonging to foreigners shall revert to the Chinese Government—nominally. That all foreign occupiers of such land and buildings have the status of *lessees* free of rent for the term of twenty years. The value of all such land and buildings will be assessed by officials nominated by both the foreigner and the Chinese authorities. Five per cent. of that value will be considered a fair charge as yearly rent. But this rental, unpaid by the occupant, will be considered as so much paid in liquidation of the indemnification due to the owner who by twenty years' free rental would have practically been paid for his property. After the lapse of twenty years, the owner would have to pay as a tenant the same amount, as previously fixed, to the Chinese authorities.

In this or a similar manner a *modus vivendi* may be entered upon that will pave the way to a peaceful solution of a difficult question.

That every blessing dwell with you, Tseng-Ching, is my constant hope.

LETTER XXXIII

[*This letter I have also thought required revision.* J. A. MAKEPEACE.]

To TSENG-CHING, *from* HWUY-UNG.

July 14, 1909

My dear Friend:

The news I have received from you expands my heart. Kuo-min-tang will before long prevail and a national spirit will be aroused.

The criticism I made of the trial by jury in this country seems to be severe. Well, comparing the administration of justice here to that in the eighteen provinces it may be so. For our law courts and judges are a reproach to the black-haired race and an excuse for the establishment of foreign jurisdiction in our midst; though that does not justify the treatment we have been subjected to within the last century. We have ever objected to the imposed residence of foreigners within the four seas; but we were obliged to accept this and other humiliating conditions by the force of arms of our invaders. They broke down our futile resistance to their entry and constrained us to accept the terms of their treaties. Five of our ports, the doors of our empire, we were made to keep open to them and their trade on which we were allowed to levy only derisive *ad valorem* custom dues. To their merchants we had to concede, however unwillingly, territory

on which they and their dependants built warehouses and residences. These portions of our territory, walled in, fortified and garrisoned, are practically foreign possessions on our soil. Aliens there exercise complete jurisdiction, not only over their own subjects, but over all our countrymen resident therein. Chinese law has no power over foreigners in China, nor even over those Chinese who have offended a foreigner. Foreign warships are stationed in our ports and patrol the waters of the great Yang-tse-kiang. A fortress encircles the foreign legations and commands with its cannon our Imperial city of Peking. In no other country would such conditions be tolerated. Sir Robert Hart in 1900 asked in the name of the Chinese: "What countries gave aliens the extraterritorial status? What countries allow aliens to compete in their coastal trade? What countries throw open their inland waters to other flags? And yet all these things you compel us to grant you. Why can't you treat us as you treat others?" Ah! why not? Probably because we have great potential wealth and trade in our vast empire with a defenseless population. It is comparable to the attack of Arabs on the caravan of the rich merchant.

The object of our great leader, Sun-Yat-Sen, as you know, is to free us from this intolerable subjection. Yet, for all that, with regard to the exclusive jurisdiction imposed by outsiders relatively to their compatriots in this country, it must be admitted that there are reasons in their favor as matters now stand.

Our judicial sentences are often arbitrary, biased, summary, or long-delayed and unduly severe. Many

of our laws are too drastic, many of our judges are guilty of extortion or open to bribery and should be in the dock and not on the bench. Our prisons are unsanitary, our police brutal. Aliens might expect little justice at our hands if tried in our courts, so that Western judiciary is at the present time for the foreigner a necessity.

What we need above all things is a remodeled code of laws, equitable and not harshly retributory, and highly paid judges of undoubted probity. When that is established and we are a strong and united nation, things will be changed, as they were in Japan in 1894. We shall then be received in the comity of nations and be abreast of their civilization—that is we hope, the best part of it, not all.

Civilization is a very comprehensive term, the interpretation of which—like morality—alters with the times. Though England a hundred or so years back was accounted to be highly civilized, we read of laws and their administration that would shock even us of the black-haired race. Men and women were hanged for theft, forgery, and other minor delinquencies; or sent, practically as slaves, to distant lands; women were burnt alive for witchcraft; able men were seized in the streets or torn from their homes to serve on board the war vessels. A drunken fop, a reckless gambler, a *roué,* a duelist, was the acknowledged type respected in the society of those *civilized* times.

In ancient history civilization was centered in the towns as the Latin word *civis* proves; the dwellers outside their precincts in the woods and forests being uncouth, savages—*silva* a wood, hence *saulvage, savage.* Thus *civil* means polite, courteous. If,

however, to be civilized is to be civil, I think that there are some in this land, even in Melbourne, who are not civilized. We are too polite, which becomes wearisome. Here in their straightforwardness they are often offensive. The Master truly said that "straightforwardness without the rules of propriety becomes rudeness." It is difficult to keep to the Mean.

Though civilization is most manifest in the aggregation of human beings in towns and cities, there is evidence also of its decadence by the greater amount of crime, vice and poverty there than exist in the country districts. It is but a short step from perfect ripeness to rottenness; as may be noticed in the mentality of the individual. It is the feverish competition for money that produces this social degeneracy.

Civilization (according to my dictionary) is "an improved condition of man resulting from the establishment of social order in place of the lawlessness and independence of the savage or barbarous life." It includes mental, moral and physical culture, science, art, industry and agriculture; liberty, justice, peace, comfort and luxury . . . with general happiness as the crowning of the edifice.

Our mental culture has been tritely ethical. We have touched only on the borders of science. We have had few athletic sports. In architecture, pottery, bronze and metal work we admittedly have shown skill; but in painting, figure and landscape, our efforts have been puerile; our music is little better than noise. In agriculture, for want of modern implements and machines, we are still in the primitive stage. Most of the industry we have has

been founded in recent years by foreigners. Liberty and peace, with few interruptions, we have always enjoyed and have rarely abused; on the other hand, comforts and luxuries such as are known to the European, have for the most part been for us unknown. We have not had the enlightenment afforded by books, newspapers, the intercourse of learned minds, scientific institutions and lectures that the Western people had long ago. Our people have not by such education been brought up to a general level constituting unity of thought, public opinion, national spirit. Consequently even the most noteworthy among us still cling to archaic notions and superstitious beliefs in magic and demonology.

And yet, though we have but a limited civilization we have enjoyed relatively to other nations a higher degree of contentment and happiness. Certainly the lot of our women has been a hard one of seclusion, inferiority and subjection. They have hitherto been considered more as an item of expense; but of late their earning capabilities in the workshops and factories has completely altered their status.

In comparing the civilizations of China and the West, that of the former is as the fruit that is green and unripe, while that of the latter is ripe and, in some instances, rotten. Though civilization reaches its highest point in the aggregation of human beings in cities and towns, vice, crime and poverty are more —and peacefulness and happiness are less—to be found there than in the country districts. This seems to deny that civilization is chiefly to be found in the cities, or that it is necessarily associated, as it should be, with happiness.

In the fierce competition for money, with which

most things desirable can be procured, all forms of cunning, deceit, dishonesty and even crime are employed as a means of obtaining it. The sooner that set purpose is accomplished, the better it is supposed to be. Therefore *Speed* is the predominant factor. Thereby is the goal sooner reached and its prizes longer enjoyed. As in the panic of a shipwreck, the strongest trample on the weak and the unscrupulous secure the boats. So the most arduous, desperate or long-sustained efforts are made to pass others in the race, and long years often pass in wearisome drudgery, self-inflicted slavery fitfully spurred on by feeble revivals of hope . . . the reward ever withheld.

Yet there is compensation in every circumstance. In this case there is the compensation afforded by *Work,* as work. A poor one, many may say. Not so; work is the greatest of all blessings, even when unsuccessful. And why? Because in our working time we forget ourselves, we forget our troubles, we forget we are alive! Strange that our best time during life should be a mundane Nirvana! The toiling laborer need not envy the rich idler whose life is a depressing tedium, broken only by the craving for new excitement and new pleasures, when tasted, insipid or nauseating; the rich idler for whom Time is an enemy he wishes to kill.

Work should receive sufficient remuneration for the primary needs of civilization—proper food, clothing and housing. Nor should it be so prolonged and exhausting as to affect health or the due requirements of recreation and rest. In my opinion the Australian workingman with regard to these requirements is highly favored, though he does not

seem to think so, for he is always demanding more pay for less work.

On the subject of our primary needs, can we call a nation highly civilized that has in its cities large areas of slums, veritable modern *cloacæ,* occupied by thousands of starved hopeless beings huddled together in the foul inextricable morass of destitution? The fact of millions of able-bodied men and women being unemployed in a rich country like England indicates a decadent civilization, for work everywhere presupposes a return-value more than equivalent to its cost and should always be available, if not from private sources, from the governing bodies.

Many are blamed for indolence and drunkenness, but these vices are often the result of hopelessness, apathy and rancor. A man without work is a danger to himself and the community. He loses his self-respect, and to obtain work or money resorts to deceit, servility, hypocrisy and crime. The desperate man looking in vain for the primary needs for self and family resorts to violence, to murder, to riot, to revolution. Much in the same way the competition among nations for trade-money brings about aggression and war. The greed for money, often greatly in excess of legitimate requirements, is the distinctive feature of Western civilization at the present time. It is bringing all things down to a valuation of so many dollars. Faith in honor, virtue, patriotism, is waning; the cynical say they can be bought, that every man or woman has his or her price.

What a fatal confusion of ideas with regard to money! The aim of each one of us is the enjoyment of life—happiness. The requisites to secure that

are the primary need and the prospective hope of increasing our comforts and minor luxuries. Having proceeded thus far on life's way we come to a bifurcation; one road leads to the gold and gem deposits among the gloomy mountains, the other road to the peaceful vale of moderation. Many venture on the hardships and dangers of the rugged mountains intending to capture the treasure there, return with it and follow the other road to the peaceful vale. But this cannot be; one must follow one road or the other . . . to the end.

The successful (?) man who has accumulated a fortune or risen to power by his strenuous efforts has by those very efforts lost the capability of enjoying his conquest. It is the same as one hurrying to a distant banquet, arriving exhausted and fevered, unable to partake of the good fare.

In our country we have had no desire to produce in immense quantities, nor to be whirled along at great speed over the earth, in the air or on or under the water. *Speed* in everything is now another distinguishing characteristic of the Western nations. To get where? Behind the horseman sits black care. Life will become a destructive tornado, where peace and quietude cannot dwell. Things that a few decades ago were held in esteem are now scorned as slow and tedious. This is noticed in the fashion of dress for women, in the arts of literature, music and painting in which for the sake of novelty good taste has given place to sensationalism, eccentricity and the grotesque. America, the land of speed, has set the example. The aged now find themselves mystified in a new world of excitement and invention familiar to their children. The young assert that

the views of their parents are obsolete, old-fashioned, dull and monotonous. How expect an up-to-date youth or girl to listen with conviction to the advice of one out of touch with the times? People have hosts of acquaintances as they dart from one place to another like disturbed ants, but they have not the leisure for friendship, nor the stability for married life. Where will all this lead to? Can human life long bear the strain? Will not nerve or heart or brain, continually overtaxed, increasingly succumb? This is the life led in the cities, the home of civilization.

But many dwellers there do not, cannot lead that life, for they are but half civilized; they are moneyless. The hopeless poor swarm in the fetid slums of London and many other cities of the West, in rags, dirt, disease and semi-starvation. Where families are huddled together in one room decency and morality cannot be expected. In England, that proudly boasts of its civilization, 30 per cent. of its adult men's wages are only 25 shillings per week. I read that last year three million different persons had at one time or another to apply for poor-law relief during one year; also that despite England's prodigious wealth, thirteen million of the population were on the brink of starvation. To make the poor poorer and the rich richer cannot be called civilization. What will it lead to?

This is what a Canon of Westminster Abbey says of the poor of England: "They have been crushed from their youth upwards by the necessity of earning a livelihood and have never had the leisure to look at the beautiful world in which they have been placed. . . . They are ready to accept a despot if

they could secure for themselves more health and comfort." This Canon says that the poor ask: "What are our homes and why should we fight for them? What has England done for us?" Can they sing: "Home, sweet home! There's no place like home"? It would be well if there were none such. Can they without sarcasm also sing: "Britons never, never, never shall be slaves." Most of the population are denied possession of the smallest portion of the land of their birth . . . until their death. Yet the enormously valuable land on which London stands for the most part belongs to a few aristocrats, and a few hundred favored individuals each own by inheritance thousands of acres in the country districts. I have been told that no person is allowed on these great tracts without the owner's permission; that notices are put up such as: "Trespassers will be prosecuted . . ." "Beware of the dog"; that man traps and spring guns await the incautious stranger; that a hungry man who may snare a rabbit or a pheasant may chance to be shot by one of the gamekeepers. But this is only hearsay; I cannot believe it.

I am reminded of the words of Mencius: "After the death of Yaou and Shun, the principles that mark sages fell into decay. Oppressive sovereigns arose one after another who pulled down houses to make ponds and lakes, so that the people knew not where they could rest in quiet, and threw fields out of cultivation to form gardens and parks, so that the people could not get clothes and food." That was the case in former times in England; but the recent heavy taxes on the landowners tend to mitigate the injustice.

We have been more fortunate. The land in our country is all nominally the property of the Emperor, but by payment of an annual tax families have the freehold of their land and can transfer it to their children or to whomsoever they will by paying a fee to the magistrate.

For long periods we have lived in peace among ourselves. The members of different religions and sects—Confucians, Buddhists, Taoists, Mahometans and Christians—have side by side practised their rites with perfect tolerance, except on rare occasions. So much cannot be said of the Western Christians. We have during our long history had very few wars. It is only since the intrusion of the Western nations that we have learnt and suffered by the diabolical arts of war. Before that time our insignificant military class was the lowest and the least esteemed.

War is of all human activities the antithesis of true civilization; it is a return to savagery and barbarism, authorized murder. Instead of being constructive, it is destructive. No wonder that a soldier after the fighting hates to speak or think of it; his mind, once freed of the murderous thrall, is stricken with shame and horror. And yet, in spite of that return to reason, we find that instigators and directors of the mad carnage, be they princes, generals, admirals or politicians, are, if victorious, extolled and revered by their countrymen far more than true benefactors. Napoleon, who caused the violent death of millions of men in their prime, is held to be a far greater hero than Pasteur, who saved the lives of as many. So much for the vaunted civilization of the West.

Though war—in times of peace—is condemned as horrible and a thing to be abolished together with racial animosity, which is generally its cause, we find that many things that conduce to it are still permitted. Read the histories of each country and it will at once be noticed what prominence is given to the military and naval battles won and what honor is paid to the memory of the victorious generals and admirals. Their fame is perpetuated in marble and bronze, in bridge or square, in town or street. Their countrymen feel proud of them and exultant over the defeated foe and all his race. Should any of the latter see these monumental records of the defeat of their countrymen they may not improbably feel humiliated and revengeful. These continual reminders of former bitter antagonism keep hot the blood of racial hate. All this pride in savagery should cease and with it all that perpetuates the false glory of a bad past. Otherwise we shall have a new series of wars, with greater numbers of combatants, with more death-dealing weapons, until all the available power of one nation, men, boys, and even women, will be pitted against one another. Let us hope that to save humanity and civilization from destruction the nations in their sane moments will band together and forbid the insanity of war.

Pardon me, dear Tseng-Ching, for wearying you with such a long letter and be assured that the cup of my friendship for you is ever overflowing.

LETTER XXXIV

To TSENG-CHING, *from* HWUY-UNG.

November 18, 1909

My dear friend, my heart is peaceful by the teaching you give me. Our noble associate Sun-Yat-Sen has now many who follow him to bring reform to our country. Write to him that my reverence for his great work is as vast as the ocean; also that I have fully accomplished the plan he desired in this place. . . . I would raise body come to him like the myriad sons of T'ang, but my wooden leg, acquired in 1903, has again troubled me. For soldier I now time not suit. I more use in this place. . . . Your gracious teaching, the new-hear papers and notably book at now published speak of the reforms we bring about. Republic will come before many moons. The old Buddha likes to speak mouth of what should be done; she does what thing? Talking no good. Promises not pay price money. Of opium she says: "In ten years' time this injurious filth must be swept away." She also wants to make new currency. All this to please Western nations and reformers and save the Dynasty. . . . You know opinion I have of the Manchus same as Sun-Yat-Sen.

We have boiled yellow wine and *samshu* made from fermented rice or millet. The people of O-seilia have their *samshu* made from barley which they call *Hwy-ts-ki,* different kinds of wine, red color and yellow color. Also a mild drink called *Pi-a* made from barley and some bitter herb or chemical. *Hwy-ts-ki* is top drink for the rich, the aged and the men from the north of the Ying Kingdom. *Pi-a* is

national drink of nine parts of the people. They have wide measure for it and consume immense quantity. Those who sell this *Pi-a* pay big money to the King Family officers for permission and make good much cash. I not like these cold liquids, but take cup of sweet wine name Ma-di-la. If I drink two cups, my head is as the abode of demons fighting with axes. For what reason I not know. I hear say because is mixed spirit from wood or potatoes to keep it from going sour. The people all declare wine of O-sei-lia vertex good. Some of it altogether good, and sent to Ying-ka-li go. But the men of the Golden Mountains not care for wine; they have love for *Pi-a* and must swallow much to be drink-drunk. One man speak to me with clear brightness saying he had taken twelve cups of it. Each cup he pay *sixpence* or 240 cash; for ten two cups 2880 cash! This you believe, not believe? It is truth. Too much price when he not have success in becoming drink-drunk, and extinguishing his virtue and so preparing his own downfall. In the new-hear papers I read much of the evils that lie in the *Pi-a* cup. Many deaths are caused by it. Those who guide the new oil-chariot having drunk in excess make people fall die and be sent as guests on high. The punishment given to them if severe is six moons in prison house; not severe, stopping of permission to drive for a moon, or small fine. Much depends on quality of driver or person. The hurry of city people is what for? To meet the spirits of their ancestors? The *Pi-a* and the *Hwy-ts-ki* makes them more hurried, more furious; they not see politeness, but quarrel and fight. They and those who oppose them eat injury.

So great is desire for these liquids, it may be compared with that of the black-haired race for the deadly drug. Are workmen who for it give away nine parts of their labor money, and so steal from their wives and children. It is curse of this country and cause of poverty and much crime. Women even have this vice. My ear heard say that one old woman, injured by the tooth of time, was brought to prison room in one-wheel hand truck, singing with loud voice and mad laughing. Day below the judge said she had appeared before him nine tens and six times. He wished to send her to prison house for three moons. With tears falling from eyes she begged for compassion and was liberated, as she promised to sign document renouncing drink habit. I have seen soft youths in company in *Pi-a* shops, wishing to be manly, pouring many cups of *Pi-a* down throat, speaking talk in noisy manner with repetition of word *pla-ti,* and away going, stagger on foot-walk like shipman on vessel in a storm. The Duke of Chow, addressing his brother Fung in name of the young king Ching, said: "If you are told that there are companies who drink together, do not fail to apprehend them all, and send them here to Chow, where I may put them to death." At here they not thus severe.

On their Worship Day the ten thousand shops must be closed. But more *Pi-a* is drunk on that day in some shops than on other days. The street-surety men have interest some while times in looking in other places. Day before Worship Day below noon you will see good many coming from these shops bearing small leather boxes. The ten persons they meet in truth know boxes contain bottles of *Pi-a*

to be drunk the day below. Well, Worship Day is as one overcast with black clouds; to be made more pleasant has reason. Between these Worship Days men in horse carts appear calling in a loud voice, that not has music, to buy empty bottles. These are in thus numbers that good much profit is surely made in the trade. Following the Doctrine of the Mean between extremes would confer happiness on the people and be true civilization. In moderation, fermented liquid is blessing; in excess, it is curse. As they say at here: "It is good servant, but bad master." To bind oneself by oath to not drink is not temperate. It is beyond the Mean, therefore intemperate. Is as foolish as depriving oneself of fire's warmth having fear the house be burnt down. In the New Contract Holy Book of the Western nations I have read that Jesus at a marriage feast changed water into wine. Also that his follower Paul permitted the use of wine. For in a letter to an associate he say: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

Among the rich are men and women who, weary of the search after pleasure, find solace in certain drugs. These drugs for awhile spur tired faculties and give delight; this after time followed by black despair. When they take this poison they must increase quantity or fall to more depth of despair. They have listened to the voice of Ti-tsang, who claims them for his kingdom. They are like some in our country who believe that the Ruler of Earth's Prison is sometimes kind and may deliver up those in his keeping if they pray sufficiently. I once had same Buddhist opinion. Perhaps these rich not believe

Ti-tsang exists. But they must believe in the torments of Earth's Prison, for they suffer like our lost ones who in rags and dirt piteously cry for the foreign drug that is killing them. That time I hear say of thus unfortunate wretch snatched from death and again having health, my heart has peace-soothe. These poor victims not know whither leads the flowery path. Example of this came to my knowledge three five days before at house of merchant of Kwangtung at this city. A Ying lady was having speak-talk of too much use of *Pi-a* among poor, and not could forgive sin in them. I made observation we must have pity for their ignorance in grasping small comfort in misery. I also said: "I not forgive sin of rich people who drink soothing drugs to compose heart in tedious idleness." The proud woman's face grew red and angry; she felt in her root mind that I strike guess her fault. In defiance she turned face away. She feel wrong. I altogether not have thought of her taking drugs. I had sorrow; for to measure others, I had what right? being, in truth, myself laden with faults. When she go away, I good like remember words of the Sage: "Keep mouth like stoppered bottle; guard thought as a walled city."

I cease idle eight-legged talk. Pray give me teaching of things regarding Sun-Yat-Sen and our associates. May Heaven's ten thousand blessings be granted to them and to you, my dear friend.

LETTER XXXV

To TSENG-CHING, *from* HWUY-UNG.

February 18, 1910

Beloved associate, among reforms as you know we have intention to abolish titles and conferred honors, handed down, not handed down. Man's honor seen in noble conduct and great deeds. Ying's famous men not be more famous if I say Pak (*Earl*) Cha-ki-spia or Han (*Marquis*) Mil-tong. Name alone is vertex title; deeds top honor. I have admiration for those refusing thus things no use. For king to give title to great sage, that piece is what? Same as beg-eat man to patronize rich man. That smile talk; rich man not want that. In this land titles much important. *Sir* before name much desired; some men not want it. But wives consider in suspense be called *Lady* Meh-li or *Lady* Jih-mai-mah and wear tall hat. Husbands must please them, so accept title of *Knight* coupled with *Sir*. *Knight* was in Ying land ancient honor for soldiers having big gall and ability to hand many enemies to Heaven. Now time big gall no use. More high title of *Sir* is for Nam (*Baronet*), for it is hereditary, though progeny be four-square block.

You tell me our Imperial Customs gives population of our country as 439 millions. This astonishing, not? Nation with such labor power not do what thing? Now each of our provinces has its local Governor and Assembly. Danger is they become independent of central government.

O-sei-lia has six States; number of people only six millions. That population small, not small? for

thus vast land. Each State has not more dwellers than a little city in our country, and has Governor sent from Ying come. He must have good title to give bone. He not like governors we know in the Classics; not like Yu and Tseih. "Yu thought that if any one in the empire were drowned, it was as if he drowned him. Tseih thought that if any one in the empire suffered hunger, it was as if he famished him. It was on this account that they were so earnest." Not so; governors at here not demanded do much; only speak talk, give wine feasts and obey ministers. With them colonies are knotted to Ying. Some people, notably women, have middle mind for these governors. Like moths round flame they derive great conceit in presence of governor and his court; displaying jewels and rich garments. My cousin has name for these people, *Snobs*. I asked him give say meaning. He laughs and says: "They are foolish persons having too much respect for class above and too little respect for class below." Have too little respect for class below is common fault. Have too much respect is humility. Lâo-tse said: "Three things I prize and hold fast: humility, compassion and economy." What to think? For meaning of word I beg a plan of origin man. He says: "A *snob* is a cow." Ai! I how believe? I look-see in words collection and read: "*Snob*, a leather workman." That honorable, not honorable? I but see below: "A vulgar person who apes gentility." Good; it is one who has ambition of away throwing vulgar manners to attain propriety. For I hear say many of the rich at here were old time diggers of gold, keepers of *samshu* shops or shepherds. So *Snobs* is term for those desiring to

become better; some being honorable leather workmen. I not see fault.

Many in Mei-li-pang not want governors from the Great Western Isles; they but desire have them elected from dwellers at here. They say: "Ying sends us strangers who not know our customs and circumstances and must learn them; they no use, cost big money, occupy big palaces and not are democratic. Discuss principle, Chief Judge has acted for governor two three times very good and satisfactory, at more level price. There is what good obtaining governor from distant land that time is one better in this place?

Yet manner of government in O-sei-lia is worthy of imitation. They have peace and progress. With us how different! Cause of ten parts of our misfortunes, disunion and thus weakness. Our weakness is also much due to following strictly injunctions of the Throneless King. He made us believe that sense of right and justice prevail against force. Jesus taught same principle. We were true to our religion. But the Western nations have been true to their religion in what manner? By force have they extended their possessions; only by force will they lose them. Our weakness has been opportunity for them. Easy to say with Kung: "Be strong, and you will be respected by the four neighbors and by yourself," even if we knew in what manner to be strong. Classics teach us: "It is easier to know how to do a thing than to do it." A strong nation must be rich. To be rich it must be well organized. To be well organized it must be well governed. Good government how obtain?

One time our race had warriors; the sound of

their name was great. Our power reached even to the Western races, the outer barbarians. Place-place in the world known to us, under tribute. We the one nation. People opposing us were rebels and were conquered; that time the Ying soldiers came to us in 1840 we consider them rebels. So for many centuries we have peace. Soldiers no use, considered lowest class. Scholars first class. Art of war slip out memory.

Now time black-haired race like a giant down lying, nine parts asleep and lazy. Little thieves steal his jewels and garments. Doctors not have brightness to cure him. They corrupt, and quarrel one with another. What to do? I give you, my trustworthy friend, small picture of plan sent to our respected associate Sun-Yat-Sen from me above two moons.

. . . . . .

[*Tseng-Ching's translation had to undergo revision at my hands in order to make Hwuy-ung's meaning in what follows intelligible to the English reader.*

J. A. MAKEPEACE.]

. . . . . .

Just as the human body in health requires to have all its functions working in uniformity, so must the body politic be a homogeneous UNITY. China may be, in its present condition, compared to a sick man whose organs are out of order. The weak heart, that should be the central seat of power, must be strengthened, so that its pulsation may be regular. In order to approach to normality, easily assimilated food at first, suited to the weakness of the digestive organs, must be given in limited quantity. The food

of a nation is its REVENUE derived from Taxation. By the gradual assimilation of food, the individual increases in strength, as also a nation on its return to Order acquires CONTROL over its faculties and obtains the POWER to act. This power in the individual resides in the nerves and muscles, represented in the nation by Force, as in the Army and the Police. But the full vigor of the nation requires the healthy ACTIVITY of all its component parts as in an invalid some organs may be deficient in vitality. This deficiency in a nation may be represented by the lack of roads, railways, telegraphs, by silted or obstructed rivers and canals and the means of making use of them. These reparative measures may require a long period of time, as in a prolonged convalescence. The mental condition of the nation and the individual must be freed from morbidity by the absorption of sane and tonic ideas and aspirations through the means of modern EDUCATION.

UNITY is the first indispensable requirement for our country. The eighteen provinces, through the agency of the Press, propaganda, public meetings and the exhortation of orators, must be aroused to a spirit of patriotism and be persuaded to vote for federation. If the majority agree to this, a central seat of government will be inaugurated. Later those provinces that stood out may be induced to join. The form of government to be a Republic modeled somewhat after that of America. Members to be elected by the suffrage of both sexes. The number of members representing the provinces will be proportionate to the population of those provinces. The votes of the members elect their Presi-

dent who chooses the different Ministers to form his Cabinet. Scrupulous care must be taken that in recording votes, the procedure shall be regular and free from coercion. A reorganized *Censorate* may still function. The Governors of provinces (to be elected by the inhabitants of those provinces) shall meet at a fixed date each year at the capital and give a detailed account of their period of office, the revenue, general progress, requirements, etc., duly vouched for and audited. Such Governors may be dismissed from their office after proof of inability or corruption. All officials must be honest, efficient and adequately paid; their term of office five years, curtailed or extended according to their service. Each province on joining the federation must solemnly engage to remain faithful to its principles. The government must have full control over the military and naval forces of the federated provinces.

REVENUE shall be obtained by a uniform system of Taxation to be decided upon by the legislature; probably by means of a protective tariff, custom dues, provincial contributions, income tax, land tax, etc. The provincial governors to be responsible for its collection and forwarding to the central Treasury. For this purpose a new system of bookkeeping and auditing must be established, that the Treasury be not defrauded. Corruption among the officials has been for ages past a potent means of lowering the moral standard in China. These officials were exclusively men famed for their literary excellence, often ignorant of anything else. They were absurdly underpaid and tacitly expected to make up the deficiency by "squeezing," extortion, and blackmailing subordinate officials and the

people, during their term of three years; this in order to bribe those above them to avoid exposure. These officials were almost independent of control from Peking. As long as there was peace in the province and the tribute was forthcoming, nothing more was demanded. Governors of provinces have often assumed the rôle of absolute and ambitious monarchs. Hence the frequent rebellions. This must in future be guarded against. Peking was too distant, roads hardly deserved the name, transport of troops, etc., out of the question; so lawlessness and peculation were rampant. Even under the English Director of the Maritime Customs, Sir Robert Hart, the grain tax which he said should have produced 400 millions of *taels,* yielded but 25 millions. To have a better grip on all the provinces, it would be advisable to change the seat of government to a more central inland city, such as Hankaw or, as General Gordon advised, to Nanking. Peking lies exposed to the attack of its neighbors, the Japanese and the Russians. It is also at the mercy of any Naval force and is too far from its western provinces and Tibet to exercise any controlling influence. Foreign railways, loans, concessions and monopolies should no more be made nor granted; those now existing should be paid off or bought out.

POWER will increase as revenue increases. The existing armies must gradually be reorganized, disciplined, provided with good accouterments and up-to-date arms and munitions, and be officered by experienced Chinamen. Later on a limited form of conscription could be established. The police should also be well-trained, honest and steady men having one distinctive uniform. In progress of time ar-

senals and dockyards, engineering works, foundries, etc., will be built.

Wealth gives Power; but Power is as if it were non-existent if it lies dormant, just as the power of an engine can only be so called when it is in motion. Action is the manifestation of Power.

Activity is the superlative degree of Action. The greater the activity the more saving of time and therefore the greater results in a given time. An engine that moves only slowly is valueless compared with another that moves very quickly. Thus we may view our means of communication between the centers of population in our country. It is the absence or badness of roads in China that has paralyzed action in the suppression of rebellion, the relief of famine-stricken or flood-devastated districts. Up to quite recently our roads resembled the beds of torrents, broken up by large boulders and big holes. They were often impassable. Traveling along them in a Peking springless cart was both slow and painful. On the great northern plain, roads—owing to the traffic pounding the earth into dust that the wind blows away, or to the farmers taking away the soil for their farms—are often lower than the surrounding land and in rainy weather become bogs and even stream beds. We want broad, solid roads from village to village, from city to city; of the most durable material, and constantly kept in repair. I know that much road-making is being done, a great deal more remains to be done. Rapid intercommunication in a country is like the unimpeded blood-circulation in the human body. We want railways through the length and breadth of the land; telegraphs and telephones. And we desire to have these means of

communication in our own possession; not in the hands of foreigners.

Those of our rivers that are silted by the denudation of our forests will have to be dredged and the banks raised so that the periodical floods that cause devastation and loss of life shall no longer afflict us. The Hoang-ho in North China has through silt deposit shifted its bed many times during the last millennium and at present is hardly navigable for large boats.

Canals and irrigation works must be rendered serviceable. With rapid intercommunication we shall be able to supply food to those regions that have suffered famine when other parts enjoyed abundance. Also a more even distribution of the population will be possible, instead of there being congestion in one part and in another a great expanse of good land unoccupied. It will be one of the duties of the provincial governors to attend to these requirements. Also that brigandage and piracy be sternly suppressed. These are some of the preliminary measures to be taken for the strengthening and development of China. As time goes on, the immense and at present untouched mineral resources of the country, especially the huge iron and coal deposits, will give employment to millions of our fellow countrymen and largely contribute to the revenue.

In my next letter, dear friend, I shall send you further outline of the more detailed scheme I have sent to our esteemed comrade Sun-Yat-Sen. As the ship for Hongkong sails to-morrow I must conclude, assuring you of my friendship and affection and wishing you prosperity and every blessing.

LETTER XXXVI

To TSENG-CHING, *from* HWUY-UNG.

May 26, 1910

. . . . . .

[*I have also revised Tseng-Ching's translation of the following letter, that its sense might not be obscured.*

J. A. MAKEPEACE.]

. . . . . .

Dear respected friend, having given you a short review of my humble scheme for the modernization of our country with regard to government in the material sense, I will now refer to its mental and moral reformation.

EDUCATION with us has consisted in the past chiefly in mastering the prodigious task of learning how to register our ideas by means of a complicated arrangement of many thousands of ideographs, requiring years of assiduous study and indefatigable memorizing; as you, Tseng-Ching, well know. Consider the waste of time in learning by heart not only these but the five books of the Higher Degrees, some more than a thousand years old; the Book of History with chronicles dating back to 2357 years before the Christian era! This entailed a lifetime of close study. What for? To read, and to write our language with refinement, absorb a number of moral maxims, obtain some ingenuous notions of governing based on benevolence and be led to believe in numberless gods and spirits. True, however, it is that the ethical teaching, such as that formulated by Confucius, Mencius and other sages,

the principles of ancestor worship and the five relations, have enabled China to outlive the rise and fall of some of the greatest empires in the world's history during its life of four thousand years. But for the most part of that time China lived in a state of isolation, undisturbed. Now communication is so rapid and frequent between one part of the world and another that isolation is no longer possible. Our former education hardly deserves the name viewed from the standpoint of the European nations. Until quite recent times we were with all conceit, living in a condition of comparative ignorance. Apart from the accomplishments mentioned, what a vast field of knowledge unexplored! Science in its true sense was ignored or parodied. Mathematics, logic, chemistry, astronomy, geology, therapeutics, all the branches of science were unstudied. There were no books on these subjects, correctly speaking; if there were, a lot of irrelevant matter mixed up with divination, superstition and magic smothered a few grains of fact.

Other nations have stored up the solid results of exact science as an unshakeable foundation for further knowledge and have preserved in their books the discoveries made, so that others might continue where they left off. Of late years we have begun to move in the right direction. In 1905 the old-style method of examination was done away with by Imperial decree, being superseded by Western methods to some extent. In the following year there were about 6,000 schools conducted after the European method. I hear that that number has been this year largely increased. I hear that there are now in our provinces several universities and

many colleges—scientific, technical, industrial, agricultural, medical and military—truly wonderful progress in but a few years! What greatly pleases me is that girls are allowed admission to most of those advanced educational establishments.

The compulsory education of children here should be adopted in our land eventually. If parents were not obliged to send their children to school many would not do so; they would selfishly employ them on their farms or in their workshops and so deprive the young of the opportunity of being educated. This would be to the detriment of the State and the child. As it is compulsory, it is but just that education should also be gratuitous. The elementary teaching consists of reading, writing, arithmetic, grammar. Unlike with us, demand is constantly made on the reasoning powers as well as the memory. The Master was aware, nevertheless, of this necessity when he said: "Learning without thought is labor lost; thought without learning is perilous." In the higher classes or grades of the State Schools, history, geography, civics and elementary mathematics are taught. Secondary schools are free to all who by their ability have passed certain examinations. These again give access free of charge to the university for scholars who have shown exceptional intelligence. So that a young person of either sex may receive the highest obtainable instruction in the State without payment, if studious and persevering. This should be our example.

The physical development of the young is equally provided for by calisthenic exercises, drill and gymnastics, while in the colleges there are, one against

another, strenuous competitions in games and all kinds of athletic exercises.

Apart from the general scheme of education there are here well-appointed schools for the learning of Arts and Crafts, for the study of agriculture and horticulture and other branches.

We have done wisely in sending a large number of our intelligent students to America, Japan, France, England and other countries to acquire knowledge. The modern ideas spread among their countrymen on their return will have a remarkable reforming result. For they will have been able to appreciate improved and scientific methods and discern the necessity of their adoption. They will in fact act as a leaven to the whole nation. The danger, however, may arise that the desire for too general and rapid a change may create a ferment among the people leading to animosity, between the old and the new order tending to civil war, or rancor against foreigners in general.

There is one important, momentous innovation I will now suggest, that has long been in my mind, but which I have hitherto not dared to give expression to. I can imagine the general and violent protests that will be made in China and the abuse and animosity I shall draw upon myself. But in the interests of my country I will risk all that. That China be included in the comity of nations, understand them and also be readily understood by them; that her people should save themselves years of unnecessary study; that all of her people should be capable of a high standard of education, I would recommend the adoption of the European alphabet instead of our brain-racking, memory-exhausting ideography. Men

of philological aptitude would be needed to bring about such a metamorphosis. That it would greatly benefit China I feel assured. Our ancient characters would still be preserved and made use of by the erudite. Such a revolutionary idea may shock you, my friend Tseng-Ching, but even good must be sacrificed to obtain better. After deep reflection you may come to see things in the same light as I do.

Yet another sacrifice shall we have to make by the adoption of the curriculum of the Western schools. Though the Classics have supplied the place of religion, law and ethics and principally contributed to the long-enduring homogeneity of our race, they can no longer be the foundation of our educational system. We of the Middle Kingdom have been criticized by our Western judges for our veneration and arduous study of our Classics which have for many centuries been indispensable in our opinion to the requirements of a scholar. We were represented to be wholly imbued with the lore of bygone ages. There was some truth in the criticism. And yet our judges, learned men themselves, were unaware that they were open to the same reproof. For who among them could claim the titles of "learned" or "scholar" without a knowledge of their own literature from the time of Chaucer; or the literature of the Latin and Greek—perhaps Hebrew —languages now no longer spoken and therefore termed "dead languages," studied nevertheless assiduously and laboriously in their universities. But it is beginning to dawn upon many of the people of Ying and Mei that the study of modern languages would be more profitable and easier. Like them we must not live in the past, but in the present—and the

future. It must be admitted that there is much in our classics that is repetitive, trite and a mixture of superstition and demonology. The chief substance in them is the aim at conversion by good example and gentle persuasion. The moral precepts in them will remain, but much of the rest must be deleted. This I say with a certain regret; even with a half consciousness of sacrilege. Still in the interest of my native land I must brave the opprobrium that will inevitably be attached to me. You, Tseng-Ching, I hope will make allowance for this desertion of the faith of my former life. The Classics, however, will never die. Such precious writings will always be studied by our learned men. It will not be necessary nor possible to adopt the method of the Emperor Ts'in who consigned all the books to the flames and burnt alive 400 of the scholars.

We have in China through the doctrines of Confucius, Mencius and the Sages, which we assimilated when we first learnt to pencil characters, molded our natures into a standardized type of subjection to the law, to our ancestors, to old age, to our fathers, to our family or to our clan. Thereby we have lost in individuality, initiative, enterprise and ambition. Our lives have been so regulated by these influences that new ideas, inventions and discoveries were included in the "extraordinary things" we were warned against. We believed we had attained the ideal life and could go no further. So our civilization, in some respects superior to any other, if the aggregate happiness is its test, became crystallized and enduring.

Most of the defects we are reproached with, however, are the products of our unwilling contact with

other nations. We have been obliged, lacking the means of open resistance, to dissimulate, to make promises, to temporize, to resort to deceit, insincerity, untruth and other feeble weapons. And yet in the opinion of Sir Robert Hart, who knew us well, we have not a few good qualities. Perhaps when we are free in our own country from foreign tutelage, when order, unity and good government are established amongst us, we may take pride in all the manly virtues, toe the line with other nations in science, commerce and power and show our former inventiveness in a more efficient manner. Our mentality is not that of senility, but rather that of undeveloped youth.

Our country is truly called by the Europeans the Celestial Kingdom, for we claim descent from the gods and our Emperor is the Son of Heaven. We have lifted our minds heavenward and neglected material things; so we have been left behind. But we can and we shall overtake the other nations, as Japan has done.

Christianity, as far as morality is concerned, would add but little to the teachings of Confucius, Mencius, Buddha and Lâo-tse, which might be made use of in our schools. It is a question whether there will ever be more than a very small percentage of Christians in China. As for true Christians in this Christian country of Australia I have not met many. I think the type of man like Jesus would not be appreciated here as practical.

The new education I advocate will bring about many reforms and, I hope, many improvements in our character and mode of living. Extravagant politeness, corrected by ridicule, will moderate to

simple courtesy. Many forms of exaggerated etiquette and ceremonial should be done away with, as was the case with the *kowtow*. A father should no longer be the despot of the family; his wife should have equal rights. Respect and love for parents should take the place of abject servility and awe. A spirit of virile self-reliance must in future be inculcated in our character.

One good result of the enlightenment resulting from reasoned education will be in the sweeping away of the demonology of *Fengshuy*, that childish belief in the invisible presence of spirits, mostly maleficent, in the air, in the water and in the earth; all to be feared and to be propitiated. The hold on the minds even of men of judgment is hardly credible, fostered as this superstition has been by the Taoist and Buddhist priests who, like many others in all countries, thrive on inspiring terror in the minds of the simple. These priests, as you know, decide on the sites of burial places; the height of buildings, as one lower than its neighbor will harbor ill-luck. Progress has been greatly impeded by these ignorant impostors, whom we despise and yet weakly fear and consult. We were told that we must not dig for coal, quarry stone, lest we render the earth-dragon furious and prompt to scourge us with plagues, famines and every ill. Railways, telegraphs, public works, were for years opposed because they would offend or disturb the spirits. Our schools will do well to clear away these absurd notions.

Another innovation I would like to see introduced in the moral education of the young—the impressive teaching and proving of the consequences of our

deeds and words, as expressed in the aphorism: *"Be careful of the end at the beginning."* When the inevitable result of an action is known to be painful, who will engage in it? It is man's ignorance of consequences that is chiefly the cause of what we call crime by the fact of its resulting in mental or physical pain. Being taught to realize the pain associated with that crime is the most effective deterrent. It is not enough to say: "Thou shalt not kill." Were the consequences of killing vividly brought before the would-be murderer, his hand would be stayed. He would foretaste the horror of the crime, the self-hatred, the fear of arrest, the chilling alarms, the flight, the hiding, the remorse, the execration of others, the feeling of being an outcast, the escapes, the final capture, imprisonment, brooding regret, trial, conviction, dishonored family, the hideous approach of a felon's execution. As Meng-tsz says: "Men must be decided on *what they should not do,* and then they will vigorously carry out *what they should do.*" I read not long ago a book entitled "The Last Days of One Condemned," by Victor Hugo. The deterring effect of such a work is of the very highest moral value. The clergy in their sermons would be more useful and practical if they brought their congregations face to face with the consequences of wrongdoing, the miscalculations of ignorance and passion.

There has been much complaint by parents because of the absence of religious instruction and prayer in the State Schools. The reason of this is that the two rival Christian denominations, the Lord of Heaven sect and the Jesus sect, have slightly different versions of their Holy Book, the Bible;

and as one will not allow the other's version to be adopted, neither is used. The rivalry of the two sects is hard for a Chinaman to understand, for we —like no other nation—have always tolerated all religions when unallied with politics. Yet these two sects, differing very little from each other, have for centuries before modern times, persecuted, tortured and burnt each other by thousands all over Europe. In this case we might proclaim our greater broad-mindedness and humanity.

But all men have their faults. We have many also; the purpose of my stay in this country is to discover the means of correcting them.

I must cease wearying you, my good friend, with my poor opinions, and beg you will not judge me harshly for my revolutionary ideas. If they conduce to our country's welfare you will applaud them I know. May all the blessings be your hand-maidens.

LETTER XXXVII

To TSENG-CHING, *from* HWUY-UNG.

October 24, 1910

Dear friend, my heart is troubled in learning that my changed opinions not all are pleasing to you. In moving body from old road so long followed to new one, is because it leads to new Chung-Kwoh, powerful yet peaceful, rich yet not arrogant, civilized like other nations yet not at the sacrifice of former peacefulness and happiness. I have sorrow if I this time cause you to expend heart. In the not-come when you think-think you will forgive me.

I read with great joy in the new-hear paper in this city that Senate in Peking was for one number time opened by Prince Chun, Regent for the Emperor Pu-Yi. Is wanted now time Lower House to represent the people. They have made promise, only but after three years. We establish Republic more soon. We have old time had patience and waited. At now is heard cry "Chung-Kwoh for the black-haired race!" and government by the people. This cry getting louder place-place. We not want foreigners do as they please with our territory, our trade and our customs; demanding privileges and concessions. Sweet patience when exhausted turns to bitter anger. The ass cruelly treated becomes a wild beast. Ideas of revolution like birds of prey hover in the minds of many seeking victims. We want no spilling of fresh blood, but gradual change to better conditions. Violent and sudden change not suit; pendulum swing back as far. We must refrain from force to obtain that thing is our due. Better correct own faults before nourishing hate against faults of others. Look at misery in our numberless villages: the wretched hovels of agriculturists, built of crumbling mud bricks; with doors that not fit convenient; windows with panes not of glass but of oiled paper; no ceiling, only roof; the *k'ang*—bricks covering flue of fire beneath—for bed; the beaten earth instead of ground boards; crawling insects nesting in *k'ang* where in cold sky-air is only place for warmth; small table, hard straight chairs; cupboard, hole in wall; room often dim with smoke, for no chimney; cold and draughty in winter heaven. Ai-ya! I not endure return to thus wretched life. This we must

reform, not reform? Yet nine parts of population live in these conditions. But like our neighbors, the little brown men of the Kingdom of the Rising Sun, who have all modern things, we in time shall have them also—with light from electric fire, phonographs, telephones and so. We have made beginning at now in our cities. Then our homes places of family harmony. Not knowing ease we not feel want. That time we taste a little we shall have hunger for more. Must pass good many years for thus great change arrive in the four corners of our vast country.

I not know how sanitary inspector fulfil duty in the villages, he must be endure-heart-bothers man. With dwellers he will have quarrel, they not seeing politeness what time he tell them big pipes must carry away the human manure that enriches soil. The four neighbors not know east from west; yet inspector want teach them difference. Also burial will be subject where heart not one. In this country are places fixed for burying dead bodies. We choose spot declared by Taoist and Buddhist priests propitious by the rules of *Fengshuy*. A low or damp spot not must be chosen; nor near big trees, for whistling and sighing of wind in branches displease spirits and would rouse them to fierce anger.

Thus childish ideas are reasonable, not reasonable? That thing makers of law want do is burning of the dead. That has reason; it is justice to the living. But our people what say: What to feel: They think not suit, for reincarnation then not possible.

In this country is good and happy for family in house. The father, not distant and dignified, plays

with children and laughs with wife. Near warm fire they speak talk, or read, they have music and song. This good, not good? That piece thing we not have is what is called in Ying language *comfort;* peace-soothe, harmony, cleanness, things of convenient use and delight, all to make home in good order. We have lived in disregard of *comfort.* Old time, *comfort* not considered go well with virtue. Great K'ung said: "He who aims to be a man of complete virtue, in his food does not seek to gratify his appetite, nor in his dwelling-place does he seek the appliance of ease."

Talk-a-talk at here when you look and wait, not same as with us, when we ask good many questions about health of each one of family. Here subject is ten parts about Heaven's breath. Reason of this because is prudent not speaking of friends, fearing scandal; nor of religion, nor of politics, fearing to bump nail. Is neutral ground, no danger of encroaching on property of others. You can beget anger and curse sky-air, and obtain fault from no person. Are people who decide at morning-head early that thing they shall say concerning Heaven's breath. Has great favor, "Beautiful day!" though in one two hours rises furious wind and thick dust fills the air. Still "Beautiful day!" is said from habit. I give you short sample I took in sound signs:

MI-SI CHA-TAH. Good below noon, Mi-si Koh-sip. You are how?

MI-SI KOH-SIP. Top good, much trouble you. Is this a fine day, not is?

C. True; I but regard cold.

K. Yet not cold as above little meal.

C. You say true. For now time of year it has warm.

K. Oh, sky-air day before had much cold, you believe, not believe?

C. In truth. Yet two days before suit good much.

K. Certainly. That while time sun shining and air clear.

C. But on Polite Worship day—ai! You what feel? I resemble-believe winter-heaven again come.

K. I think world's end arrive; thus storm! Wind down blow trees and fences. And rain fell from heaven like torrents. Was vile!

C. Yet in the morning I think day be fair—you record obtain, not obtain?

K. Good.

C. So we put off body in chariot and go for ramble to seaside. Having not umbrellas we soon were as if fallen into a river.

K. Ai! That what trouble! You much pain, Mi-si Cha-tah?

C. In truth. I fear ailing very heavy. I begin tremble and then I catch cool. When we at house come, we take big cup of hot *hwy-ts-ki* and heart more composed.

K. According to I look, winter-heaven away pass altogether not. To-day expect want down rain.

C. You speak true, Mi-si Koh-sip. Blow west north wind.

K. Carry-rain's wind is west north wind. Look see heaven great black in what manner.

C. I if not return to house now-while acquire wet and one more bad cool.

K. Ha! ha! ha! And one more good cup boiled

hwy-ts-ki, not? No, it not rain. Stay but two, five minutes. You not have hurry?

C. Borrow light. You ever thus kind, I ever not have decision to away go. You regard we have clear sky-air day below?

K. Sky-air prophet say good.

C. I all not believe that piece thing prophet say. I have intention to Farmer's Show out go.

K. Old year at Show's time had bright sky-air. You but not can say what fashion is. Year before fall rain in four quarters.

C. At Show's time two years above was of rain no drop.

K. I think seasons not same year above year below. One day spring-heaven thus hot, I away put furs and thick garments; day below wind blowing ice's cold. What to feel?

C. Is saying that people of Mei-li-pang have sample of four seasons within edge of twelve hours.

K. Is true. I that believe. I have hope is for you heaven's breath favorable.

C. Give you, Mi-si Koh-sip, offer thanks. Days now time grow more long and more warm and cold and rain behind left. Thus we may let go heart. Ai! I at now must away go. My time-watch walk how fast! I not believe. Is four period bell! Please, Mi-si Koh-sip.

K. In truth we have conversed in great harmony. Much pleasure I have in visit.

C. I have gladness in seeing face. Talk-talk vertex entertaining.

K. You say true; ten parts interesting.

C. Please, Mi-si Koh-sip.

K. Good walk, dear Mi-si Cha-tah. Be your returning steps safe.

Thus speak-talk not have bone. Reason is, women not venture opinion on serious subject or on people. They on watch and guard with one the other. They compete for men's favor; thus sometimes smiling enemies. I not say that of ten women. Are some among them having true friendship.

When men and women have speak-talk, behind is always attraction of sex; thus subjects not serious, but to cause smiles. After married and life's troubles begin, she thinks he dull and serious, he thinks she childish and frivolous. The difference in education and association is cause. Happy marriage is where they judge matters with same eye; marriage of mind as well as of body. In their piece talk together they must draw closer; husband in lightness of heart as before marriage, wife in interest with buying-selling and world doings that she do well to study. Thus it will be "like uniting two halves of a broken seal." This pretty poetry, not?

Saying at here is: "Marriage is lottery, having many blanks and few prizes." This true in our country where two strangers marry. And is nine parts same after long engagement in this country; for real character only known after marriage. We in Middle Kingdom not have mind inflamed by glowing anticipations; but have desire for male children, that when spirit is handed to Heaven they provide for our wants and console us. Not then important her qualities. Time-time we have this foolish opinion. But is different in this place. Young man and young woman have engagement one long while and he and she only show good side of

character, smiles and cheerfulness cover over all the defects. They not know each other more than our new married ones; they learn character one of the other soon; sometimes late when arise question of money. Our system has advantage; we not hope for extreme happiness, therefore not disappointed. Also if man's wife is chosen for him by go-between, choice is made in cool blood. Go-between with us was ten parts necessary. As we read in the Book of Odes:

> "How do we proceed in splitting firewood?
> Without an ax it cannot be done.
> How do we proceed in taking a wife?
> Without a go-between it cannot be done."

My tutor tells me that in this land among the rich are also go-betweens, old women of high caste. These visit from one to other, speak praise of absent one and arrange meeting. So they expect gratitude and reward if couple knotted. They often not paid that way, but by curses if marriage not successful.

With us early knotting is custom; too early. I now be amused if I saw, as in old time, husband and wife sitting together weeping after beating from boy's mother. Great population of Middle Kingdom is due to early marriage and desire for children. Good result of this knotting in youth is prevention of much of the unlawful intercourse I observe in this city.

You tell me Western ideas thus popular in Kwangtung that girl go beyond the mean and defy authority of parents in desire for liberty. They dance with men they not know. Yet the Master he said of men what thing? "I have not seen one who

loves virtue more than beauty." You say that girls and boys walk together, laughing, talking and *smoking*. This is change in truth, in what manner? Also that girls have written to boys asking them to marry them. Ai! reforms I desire; but this I not like. Now, Tseng Ching, record obtain of great danger menacing our country—that *in correcting our errors we may go too far in opposite direction*. Then we shall exchange some of our virtues for many vices. We must proceed slowly on road we not know. I wish our women not follow example set here. Girls and boys with arms around walking in streets heaven black; men and women lying about in embrace on grass in the public gardens or nearly naked in tight bathing dresses on the shore sand.

I have admiration for freedom between sexes when they mingle like a harmonious family with thoughts of purity and respect. This is picture of vertex beauty and happiness, I sometimes observe in this favored land of O-sei-lia. When sexes are kept apart, or when the mingling is closer than that of the family, harm arises. The modesty of a girl is surest means to compel respect. Modesty is like the gold dust on the wing of butterfly, or the bloom on purple grape; is rubbed away by much handling. I wish I see more modesty in this place.

They not marry very young in this country. Man must have occupation bringing him good much coin to keep wife and pay for fine garments and amusement. So he must wait. But that not prevents girl and boy walking together on the Worship Day, when they put on best clothes. Then it will make smile to observe important air of boy, like one of us invested with the yellow jacket or the peacock's

feather, walking by side of female child. Their speak-talk is of what? Mostly of the sky-air and their parents. Anxiety for him is to keep on outside of footwalk. This good. They not require instruction of Meng-tsz: "If the young people, without waiting for the order of their parents and the arrangements of the go-betweens, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them."

Go-betweens not wanted in O-sei-lia. Young woman choose for herself. After some moons she ask her father if she may invite young man to tea for inspection. When young man proves satisfactory, he may take her to hear theatricals and to dances. After some while time, they agree to be married in the not-come, after he has asked the father, who moons before had shown agreement signs. Next step is giving a ring in token of engagement. Ring must be of boring-stones (diamonds) and costs from two hundred to a thousand *taels*. This for some young men much coin; but having no ring of boring-stones girl considers is no engagement. Marriage not follow ring for many moons, perhaps years, perhaps altogether not. The girl, to make young man fear losing her, will seem to favor another. Among certain races the I-ta-li-jin or the Si-pan-ya-jin if thus treated have *Ch'i* and use knife. This not done in this land. Men if thus disregarded, soon consoled by other girl, especially if ring is returned; this not happen time-time. When, however, engagement ten parts harmonious, girl has triumph; man must obey. She knows she may now-time command; he hopes command after the knotting. So she

must go to dances, listen theatricals, see lightning shadows and have rides in the no-horse chariot, with presents of myriad boxes of ca-cao. This makes engagement long time, for man's money shoot-out scatter; furniture for house not can be bought. Have time, after many years' engagement, man's heart and gall grow small and he will retire when girl's attractive years have passed. This ten parts not right. You will say, my dear friend, this one piece kind with my engagement. Not so, Tseng-Ching. My heart more expanded with the passing moons; the sweet girl more dear treasure to me now than before time. Yet I not have regret. That while time I return come to O-sei-lia; one lung having disease, one leg cut off—for marriage I am what good? I can what do? I think-think in what manner she expend heart and use effort to supply my wants day by day, I sitting body down or ailing very heavy in sleep-room. . . . No, Tseng-Ching, that piece I do cannot. Since is that, I speak talk with her; engagement I cancel. The more early the more good. With tears falling from her eyes, she not consent. Ai-ya! I had more sorrow than before time. I but away go and have long speak-talk with her father. He want think remedy; he feel in his heart I have reason. Yet she still friend with me. After seven years' time she remain not married. Her father say she reject three, five young rich men. I but not often visit at house. What good? Coming away happiness I leave behind. Thus the moons and the years pass. My lung is healed, but I walk go with one leg of wood. You for what I tell this thing? For me has no use; but is sad pleasure. I not weary you more, my friend, with my *Wuki*.

Is good new-hear that National Parliament met at Peking. But that three number of members are appointed by Emperor, I not like. Step-step we advance. In near not-come the Manchus will be back sent go to their country and *Ming Ch'uen* proclaimed.

All good things be yours.

LETTER XXXVIII

To TSENG-CHING, *from* HWUY-UNG.

March 28, 1911

My good friend, sight of your graceful penciling gave peace-soothe to my heart; my virtue is renewed. Have good many omens this whole time of success for our cause. Not necessary old superstitious belief in divination of milfoil and tortoise. *Man* and *Han* not one heart; time-time not think same manner. Manchu dynasty altogether not good; now lost hope. These Eastern Tartar savages, as were called, corrupted our people selling office and title to underpaid and squeezed officials, obliging them resort to peculation, extortion and accepting of bribes. Day of victory early come for revered Sun-Yat-Sen. Purpose of his life was to sweep noisome Tartar dry clean out of Middle Kingdom. He write, not write in 1904: "The old monarchy must transform itself into a Republic." You give-say he not cease moving in ten thousand square gaining associates. He in S. Francisco year raising head.

One more good new-hear—Ying King Family consent not send more of the deadly drug from In-di to our provinces that now-time not cultivate poppy. I

good resemble-believe they begin to have for us more respect. We have now time big army with good soldiers' law and abundant weapons. That time we powerful, Tseng-Ching, we not must permit foreign people to make of us utensil as before time; nor permit poisonous doctrines, drugs for the mind, to enter from outside edge.

I give you, my friend, offer thanks that you heart one with me when you give forth piece opinion concerning my affection for L——, the merchant's daughter. I know you not smile with scorn as may many of the black-haired race. You say I have small gall and I do more good return-go to old-time engagement. I how do this thing? . . . Yet, is strange; merchant on same subject had talk-talk with me day above. He consider in suspense about his daughter's health. She not eat very fragrant, she not happy. He that while time tell me I continuously not slip out of her memory. In the words of Buddha he say: "All living beings abhor suffering; all living beings shrink from death. Put yourself in the place of all beings and be not the cause of suffering and death to them." He ask me for what cause I not arrive at house come? I reply: "I poor one-legged man; what for I to house go? An old horse, notwithstanding, thinks himself a colt, and has no regard for the future." He say: "You poor foolish one. You walk with one leg and talk with eight legs. You young, strong and prosperous; but you not have confidence. You wilfully blind; wantonly indifferent. My heart is wounded with grief." Below time I promise him I return go to see L——. Ai! he not know how heart beat in my breast like iron-worker's hammer, that time he say she still re-

member me. In truth she not all the years slip out my recording faculty. Thus I promise I visit her in three days. I can give-say my joy, Tseng-Ching, in what manner? Yet, dear friend, I am as one in a desert come to three-forked roads; as one that inclination pulls one side and duty pulls on other side. I same unsettled as a leaf in the wind. Ai-ya! I but speak of my concern, for what reason? I cease idle talk. More important is origin-land subject.

You say vertex number of our race scattered over thus vast territory not adopt our reforms in short period required by people of the Rising Sun Flag. You say true. Is wonderful in what manner ten parts change was effected! Half century before soldiers had bow with arrows; yet six years above they defeat top class nation Ngo-lo-sz on land and sea. From nothing they leap into seat of equality with great nations. These little brown men of old time our pupils. No, we not go thus fast. "Who goes slowly not need retrace his steps." A man of a Western nation reproaching the black-haired people for their slowness in reform was answered by the statesman, Wen-siang, in these words: "You argue that we not move quickly enough. Beware! a time may come, after we are at length started on the path of progress, when the great machine will roll inexorably on and crush all opposition to its movement." We but all not think in that manner.

Our cities begin reforms; our but myriad villages good long time require. Nine tens and five men in hundred not know the characters. Most important they learn to read and pencil; that time they use books and new-hear papers and education commence and drive away child's fear of spirits. Superstition

will slowly melt away like mist before morning sun. Danger is in ambition of our province governors and army leaders; making war one on other, causing disunion and ruin, thus bringing delay in reform. Unity one number necessity; with strong central control.

Ten thousand things in our land not wanted driving away. Some top good. Institution of family organization with us has benefit of court of moral law; father the judge. Five parts excellent; remainder too severe for character of affection. In O-sei-lia new generation be improved adopting some of our family organization. That time not required thus many surety men and officer *yamen*. Respect for age be more general. We not want to lose endurance of body and of mind, patience, courtesy —when not exaggerated,—frugality and sobriety, retentive memories, respect for discipline and the law. We have been called cowards; so are sheep when wolf enters the fold. But General Koh-tong not think we cowards. Admiral Ting, Yuan Shi-kai and other leaders not think we cowards. Our peace nature is an old man; our war nature still a child.

Opinions I had beginning of my dwelling in the land of the New Golden Mountains have changed, I how tell? One glance from hill-top over country expanse holding strange cities and villages, unknown trees and shrubs—is what good? Thus my one number impressions. Long and close examination necessary; opinions then not the same. In thus hasty manner countries often misjudged and strange things condemned. I pray you, my friend Tseng-Ching, cast into the flames letters I sent you during my stay in Mei-li-pang before I return go to Kwang-

tung. They sour unripe fruit. Yet I judge of the tree by thus unreasonable knowledge. Now time I have sorrow for my harshness and nearly approve things I old-time condemned. Among these are the mingling of the sexes—in true friendship,—their equal rights, practical and scientific education, just laws and punishments, free press, manly and honest character and other examples I desire we follow.

Our excessive birth-rate is subject will soon have alarming aspect, for ourselves and for the world. Down to now time death-rate also been excessive and keep population on the balance. But when reforms commence and infant and adult mortality reduced by proper diet, sanitary and medical means and punishment of infanticide; when measures employed to prevent famines, plagues, floods and civil wars—then . . . is danger in the four parts! Of the new problem: nations not have room for growing population and must find place in other lands—you read, not read? This cause of wars in the not-come.

If increase in population in our eighteen provinces is only same as with the *I-ta-li-jin,* two per hundred in the year; will be increase for one year of eight millions; in ten years of eighty millions! They go to what place? Marriage must be permitted only to the adult, who must no more rely on parents and relatives for support. If limitation in number of children permissible measure, no country have more justification than Middle Kingdom.

With us has been time-time man's top consideration in suspense to have posterity. In the words of Meng-tsz: "There are three things unfilial; to have no posterity is the greatest of them." Of the three

kinds of Abundance, that most desired for self and others is: "Abundance of male offspring." Having no male children, we thought man's spirit handed to Heaven was desolate and wandering; a hungry ghost with none to supply his wants. Thus cause of immense population. Have been Western philosophers with doctrine to prevent too great increase of people, fearing that food supply not become enough and men at last eat one the other when no more room in the world. Other philosophers laugh at thus notions and say is plenty much food and room to last their lives, and wars will strike-die more people in each generation. I not know. Is true space and food have limit; but population not have limit.

Countries not be justified when limitation make nation shrink up and be filled with foreigners, as in the *Fa* Kingdom. This is nation suicide; sad and shameful ending. I speak to man from *Fa-lansi* who live four ten years in *O-sei-lia*. He tell me he return go year above to origin village with hope of seeing again friends of old time. They guests on high, and village filled with foreigners not speaking his language, but that of *I-ta-li*. When he say this, tears fall from his eyes. Now is race shrinking up like man with a wasting disease. Affection for country the natives have in what manner? Yet they speak-mouth much of patriotism and of great deeds in history and of their ancestry. They rob country of life blood, shorten history book and betray their forefathers. Other nations now follow example.

There is small increase in population in *O-sei-lia;* not as expected. Families in cities at now have two

three children; in farm districts more. Pomegranate they not cultivate. Selfish mothers among the rich like having one or two children; some not want any. They too much trouble and expense, cause suffering and anxiety, interfere with freedom required for pleasure business and spoil youthful appearance. When I asked my cousin if not sorry he have only two children, he laughed and said: "Quite enough; wife not wanted more." Yet in Holy Book of the Christians is command: "Be fruitful and multiply." This command they obey, not obey?

I read of judge in Ying-land asking poor woman carrying babe in her arms: "You here what for? Stealing from shop? You steal for what cause?" She answer: "To get food." He ask: "What you carry?" She answer: "My babe." He say roughly: "You no right have one." She answer: "I have six more; they starving." He say: "You not have right to children. They are curse of this country." You think of judge what thing?

Often I read in the new-hear papers of women and some doctors of low character known to be skilful in destroying the unborn child. They have many clients. Have times unfortunate mother also destroyed. Punishment is difficult matter; for people in high position obtaining thus service have interest in shielding these wretches. Worse is that young unmarried men and women are in this manner encouraged in immorality thinking they may escape consequences. This one product of Western civilization.

Dwellers in this land of abundance not have excuse of want of food for infants as happens in our

country. No density of population here as with us where we not find land for family. For at here are two square *li* for each living being. Yet demand for people urgent to fill up million square *li* in north of the land not occupied, though fertile and having plenty rivers.

Occupation of vast empty regions in O-sei-lia is now time great difficulty for statesmen. They want Western nations' people come; not others. Men from the West not want to come. Too far; coin for long raise-body too much; afraid they not prosper. Men here not all wish they come, fearing labor-money grow less. Thus is uncertainty on four sides. Same time crowded nations look-see fine empty country with greedy eyes. They say: "Is like fat man having many vacant big houses he not willing to sell or allow occupy, while we heaped together in huts or without shelter." There is no run-go-out. King Families' duty in Ying and O-sei-lia is to supply great sum of money for bring people come here; be put on good clear land of hundred *mous* with fence and beginning of house; be supplied with food, implements, seed and so; be instructed what do, and at three years' bottom make payments ending in twenty years. Is benefit for both countries: one be free of million men not find work, other fill up vast regions empty as Desert of Gobi. Coin thus laid out return-come root-money with interest, value of land increase, and future of *White* O-sei-lia more secure with growing population. In the words of the Master: "If small gains are looked for, nothing great can be effected." I have fear for this country if not acquire more population and Ying soldier ships not come. I then have

sorrow if they have war, for they people doing me time-time good acts. Is wise counsel: "Wait not to cross a river till it is in flood, or you will be swept away."

I not weary you more long time with empty talk. Send me back return letter come, with all new-hear from origin land; sight of your graceful pencil give peace-soothe to my heart. Every good wish from your friend.

April 2

Ship not go from here till day below, thus I not close letter up. I tell you, my friend, as I altogether not tell other person, that thing top side in my thought. I visit at merchant's house. He receive me with heart expanded. After he out go, L—— enter room. Her pale face light-up as when clouds pass from the sun. To begin we speak-talk, as is custom, of sky-air for short space; then I say in what manner she time-time present before my eyes and I ask if she have affection for me? I ask, what for? that time I see sweet answer in her face. Thus we speak. What treasure, Tseng-Ching, I nearly lost!—of her *Ying* mother, passed beyond, and her *Han* father, she has all the virtues, with no failings; clear brightness of university learning with no conceit; strong character with nature sweet and affectionate—all seen in manner and speech. Qualities I not believe combined in one person thus beautiful and graceful. I not worthy this blessing. I not can say more; my heart full of thanks to Heaven.

LETTER XXXIX

To TSENG-CHING, *from* HWUY-UNG.

July 15, 1911

My good friend, my heart is composed by top-good teaching you send me of progress in four quarters. My virtue also strengthened by happy change—I am now-time as one freed from noisome dark prison-room and restored to sunshine and nature's beauty. Engagement with L—— renewed! Ring of boring-stones one more time on finger. You at now what say? Ai-ya! I lose many years of harmony, for what cause? I one stupid thing! For "to say his own gourds are bitter, who will?" Yet I act in that fashion; I measure myself not worthy thus vertex joy. That folly ended. New life I look see like gardens of Illi in valley from hilltop. Vanity, Tseng-Ching, said to be female belonging. Not so; is belong to two sexes. In truth I am example, not? I go to false-limb trader for make me half leg of bark of *Si-pan-ya*—from knee down. Now-while I walk good and fast; you believe the two legs true flesh and bone.

Beloved origin land raising head for invigorating reforms from the West, with promise of new glorious history. Rising on horizon, Ming Ch'uen soon shine with dazzling light; the night-thief Manchu fleeing before it. He, Son of Heaven, what fashion? Saying is true: "Rotten wood not can be carved." I all believe by teaching you give me and new-hear I read that what time I return to Kwang-tung go I find great change. According to I look, our people as willing and ready to accept new conditions as the little brown men. Many improvements,

recommended by our associate reformers, now time seen in myriad houses. Are, however, millions yet as centuries before; but beginning is made. Building-boards now time, not beaten earth; windows of glass, not of oiled paper. Oil lamps in place-place. Self-come fire and electric fire light in the big cities. Soft bed in place of *K'ang*. Cheering fires of coal in winter heaven with smoke not filling room but up chimney going. Factories building on four sides. Water for drink brought in pipes to dwellings. Iron roads from Peking to distant provinces growing more rich from go-year to come-year. I have pride reading of iron-road connecting Peking with Kalgan. Was ten parts constructed with our money by origin-engineers and coolies. Was building of great bridges and boring of long tunnels through hard rock. People's new-hear papers seen in cities giving public all fashion new-hear printed in people's talk. Vast is pleasure I have notice black-haired race step-step advance to place among world's nations.

Soon other nations must alter opinion of us; change behavior. No more treat us as bad children, but as grown men. For, Tseng-Ching, *we destined be top powerful nation on earth!* I have hope we allow slip out memory go-days treatment we receive from Western nations. That time amends made, we wipe records out. First nation willing to yield up land stolen from us, will have good place in recording faculty. Is certain, thing taken by force some day be taken back by force. Nations not are strong time-time. But force last step in work of justice. Thus more good yield to justice, than yield to force.

I near obliged attend at officer Yamen before

several days. You think for punishment; not so. To but give testimony in suit for compensation. I say I not know about matter. This nine parts true. Other persons had more knowledge. This was case where young woman claim 8,000 *taels* from man of six ten years for not acting true to promise of marriage. This man have two rooms in large house where I dwell. We sit body in eat-meal room day-day with seven, nine more persons. She servant helping distribute rice. He have plenty money; foolish, think he not old. He say to her things for smile-talk, of having her for wife. She laugh and agree. She but not playing. Is occasion for her to make him eat loss. She flatter him and he gives presents. One day she ask when marriage day come? He wake up, is beget anger and not use politeness. Thus she find accuse-instructor and demand is made for big compensation; he not faithful to promise. Old man away go from house. How matter finish I not know. You what to think? Is propriety for origin-accuse to make man appear before judge and public and give-say for what cause he not marry her? This strange custom, not is? She not lose face to proclaim that he scorn her virtue? And demand big money to away wipe insult? Wrong not wrong I not desire this reform for our country. In this land the ten things are reduced to money value, even affection. Modesty is in what place that time silly fond letters are read with laughter and ridicule; questions made about embracing, kissing and more bad things; that time women falsely declares she still loves ugly old man she wants to rob. The shame how great? The money how soothing! Many thus cases not come

before public; lifting up curtain from private life nine times not suit. Same be said of divorce. The new-hear papers very hungry for all details of divorce and fill up pages. They describe accused, origin-accuse and the witnesses, their demeanor, appearance, clothes and speech; they disclose secrets of private life. Public much like scandal.

In this country breaking marriage bond is for adultery, cruelty and desertion for three years. With us is more easy. My cousin at there not have difficulty put away nagging wife. "A woman with a long tongue is like a stepping-stone to disorder." But long habit make him reconciled. He is one class with women who for many years suffer beat from drunk husband. When he passed beyond, she had great sorrow, sickened and followed him on high. Last words of regret from her: "I missed the beatings."

In many things in Mei-li-pang they not follow law of their Holy Book. It says: "What therefore God hath joined together, let no man put asunder." Also: "Let not the husband put away his wife." Yet are thousand examples of this law broken year-year. Good many more among people of the Flower Flag where is freedom obtained for small reasons—quarreling, cool feet and thus fashion. The Lord of Heaven sect more rigorous in obeying Holy Book. Except when prince, or statesman, or man of great wealth want divorce and beg Chief to set aside God's command; have times request is granted. Thus their God not have authority of men.

Is crime among Western nations for man having one live wife to be married to another woman. Prison-room then is for rule-sin. To escape this

some rich men of *"better class"*—as they called—secretly have concubine in distant house. Wife may discover this and eating loss be too proud to complain to him in words of SHE KING:

> "You cannot cherish me;
> And you even count me as an enemy.
> You disdain my virtue—
> A pedler's wares that do not sell."

Not so; she not say that: but may have consolation by choice in turn of male concubine. Space of time below, husband learning this has content. Thus two sides have content; out-face harmonious. The Master said: "The faults of men are characteristic of the class to which they belong." We admire rich embroidered garment; necessary look-see if rags and dirt beneath, for what reason? These we not regard reforms to be adopted.

Reform we require is—one wife for one man; that enough—have times too much, not want two, five. We beget reason if change ancestor worship for due respect and away sweep child's notions of spirits needing be pacified by male offspring. Fear of having no sons cause of taking one other wife. Small family more good; not danger to the world, not starved, not neglected. My cousin he what do with two wives that nag and quarrel? He seek the Yellow Springs. We read of women whose torrent of abuse "makes the mountains tremble and the earth shake." For "mountains" I say "men"; that I believe. We also read, and is good: "The wife by quietness invariably conquers man." It be wise if wives remember this piece advice.

I speak of foolish belief in wandering spirits.

Children in this country have books for amusement with stories of giants and dwarfs, of good fairies and wicked ogres and magicians. This pleasing to children when young. But early they learn it only make-believe and laugh at before credulity. In many things I think-think we children. Western nations consider thus, not? In this fashion they treat us. They have nine parts truth. We not yet arrive at age to laugh at make-believe and wicked ogres. So we beat gongs, make big noise with fireworks at festivals, knottings, sickness, when eclipses and other seldom occasions; for what reason? To frighten away spirits; these all bad, for if some good, they also be frightened away. I have pity for our ignorant people, victims of continual dread of malignant spirits that fill the earth, the water and the air. Meng-tsz said: "That whereby man differs from the lower animals is small. The mass of people cast it away, while superior men preserve it." That difference is reason. Same as children clinging still to idle pretty tales of fairies, knowing they not true, thus we do things with resemble-belief. We provide feasts for the "hungry ghosts," one two in year; they have smell, we have substance. I not have surprise they called "hungry ghosts." Ten things for them useful represented by sham paper money and toy boats, chariots, houses, servants and clothing of paper—are burnt up and real things are in this manner supposed be provided for welfare of spirit. That time Buddhist pray to Heaven, he how have reason? when he turn handle of praying wheel, the more turn the more good, thinking may be of next rice. No; is necessary this nonsense and make-believe be also burnt up by purifying fire of truth.

Is time childhood ended and manhood began. That coming. Sun-Yat-Sen sent me message that in short period great cause triumph. Heaven smiles on endeavors for people's welfare. My heart beats more quick, Tseng-Ching, I thinking of again seeing face.

LETTER XL

To TSENG-CHING, *from* HWUY-UNG.

November 29, 1911

Dear respected friend, sight of your graceful pencil renovated my virtue, telling me you have with me gladness for success of our plans. In truth, I one in ideal state of happiness, I not believe go-time it exist on earth, only but in Buddhist Nirvana, doctrine disciples of K'ung not uphold. Gratitude to Heaven I not can give-say. Cause is our origin land approaches goal of our desires; also, beloved object of my affection, L——, anticipates with me blissful union. The cup of my joy is filled to overflowing!

Sun-Yat-Sen, now time leader of republican party of revolution, change destiny of ten thousand things within the four seas. In new-hear papers I read with heart composed decree from Dragon Throne: "The whole Empire is in a ferment and men's minds on fire, the spirits of past Emperors are disturbed and the people are reduced to utter misery. The fault lies solely with US, and WE hereby declare to all the world that WE swear an oath with OUR subjects to bring about a general reform for the establishment of a full Constitution. . . ."

Short space of time below Yuan Shih Kai elected

Chief of Emperor Family and Constitution granted to people; but Imperial Dynasty still remains, weak and tottering. Eight parts of army of 130,000 foreign-lawed soldiers have sympathy with our cause.

New-hear papers in Mei-li-pang not give much room for thus extraordinary events; same as giving kay-spoonful of rice to starving man. They not feel in what manner rising power of our country have effect in not-come. New-hear paper is index of thought occupying mind of the people; by it you measure occupation, habits, character and amusements. In this city are two papers appearing upper half day; one is liberal for middle class and labor men, other is conservative for rich class. One number for people striving for money; two number for people having money and wanting more. Two papers time-time rival. One say black is white color; other say white black color. They two wrong; the mean is right—gray color. Thus readers of one not agree with readers of other; this not harmony. Have times liberal man not agree with liberal paper; he can what do? That time he not buy liberal paper, he one deaf, dumb, blind man for ten myriad things. One paper I buy has 16 large pages for each day; on Worship Day Six has 28 pages; in truth, is big to cause wonder. Each page has 9 columns; thus for 28 pages, 252 columns. Number of columns for buying-selling 122; new-hear of O-sei-lia and Nu-si-lan 26; of Yin-ka-li 7; for literary subjects 25; Sports and Amusements 20; other columns for Births, Deaths and Marriages; for Religion, Notices and other subjects remainder—Foreign New-hear—one column! Thus result of examination is, half of people's thoughts dwell on buying-selling—MONEY.

For what reason paper not called "Money Paper"? New-hear occupy only half of quarter of space. And foreign new-hear? Of other countries people in this place can know what thing? This not has reason.

Teaching of things at here for moral education good, not good? One class with lightning-shadow pictures and novels; this feeding greedy least cultured public with coarse sweets and meats highly seasoned, bad for digestion. We not want read details of cut-up body in box found in river; nor of murderer of three wives he buried in lime, with barrel awaiting four number; nor of indecent particulars of divorce case. But this through goading desire for money. For mysteries, horrors and scandals are treasures for paper owners; are more readers. I not say paper director delighted when he learns of new horrible crime; but is profitable for his paper. In my poor opinion, is nobler duty for those forming people's taste and judgment, to raise them to higher plane; not pander to depraved inclinations. Money—the untiring ravening hunt for it—is cause of nine parts of wrongdoing. Yet, is not the goal; is only the means. Often man obtaining the means, thereby loses the goal. My cousin's little boy had silver coin for his birthday. He afraid to lose coin, not know in what place put it. He buy a purse with the coin, and then discovered he not had coin to put in it. Tears fall from his eyes. Wise men have done similar foolish things. Yet my ear hear-say of rare men who not worship money. If one found in this city, would be suspicion his clear-brightness suffer eclipse. But within the four seas poor men constantly found patient and content. We read in Tao-Teh-King: "He who knows when

he has enough is rich." We have thus rich poor men. Content in poverty is better than discontented wealth. "When the mind is settle, roots of vegetables are fragrant."

Been seen in our country officials, from Chih-t'ai to Ti-pao, in what manner they were in old time corrupt in extortion. Power abused to obtain money; money abused to obtain power. In ten thousand generations same lust for gold. I read in Old Contract Holy Classic of people worshiping Cow-child of Gold, symbol of money. Thus worship is in place-place. Saying is: "Every man has his price," he do anything for money, if sufficient given. This I not believe; for honest man is guided by principle. But honest man not great, constantly found to refuse million *taels*. If men be bought, love of country is in what place? They will sell country for gold. The new-hear papers' owners will spread poisonous doctrines and cause disorder, discontent and rebellion. If men consider acquisition of money or profit chief object, as Meng-tsz tells us: "Ministers will serve their sovereign for the profit of which they cherish the thought; sons will serve their fathers, and younger brothers will serve their elder brothers from the same consideration; and the issue will be that, abandoning benevolence and righteousness, sovereign and minister, father and son, younger brother and elder, will carry on all their intercourse with the thought of profit cherished in their breasts. But never has there been such a state of society without ruin being the result."

But ruin to the state not is sole result from frenzied struggle for profit in so-called civilized countries. The individual is ruined, have times in

honor, or peace of mind, or body health or by early death. I see men in streets of Mei-li-pang hurrying on with faces anxious and careworn, willing slaves of the Demon Gold they worship by day and dream of in black night, with faculties chained to the task —ai-ya! they would cry out piteously if tyrants forced them in that manner. But they their own tyrants and not can be free. They acquire wealth; but in truth are poor. For their thoughts are all on money schemes for making more and the fear to lose what they have. Enjoyment of life not for them; and broken in health, looking back, they convinced of their mistake and miscalculation. Is sad to die on hard dreary road that is believed to lead to goal of happiness—attained altogether not. Many of population thus deceived. Is lonely road; for money-hunter is selfish, having but one thought. He same as Yang. In words of Meng-tsz: "The principle of the philosopher Yang was, 'Each one for himself.' Though he might have benefited the whole empire by plucking out a single hair, he would not have done it."

Nine parts of crime caused by desire for money or equivalent. Pride, vanity, dislike of work, impatience, gambling and other things urge it. But social considerations are pricking spur. Not having money, a man sage, virtuous and learned is disregarded and shunned; for his garments are old and worn, his dwelling is mean, his heart expended—he can what do? "To be poor without murmuring is difficult." Having money, though man illiterate and stupid, is praised and sought; his garments are new and elegant, his mansion is grand, his manner arrogant—he what not can do? Is some excuse for

poor man if tempted by crime to struggle out of morass of misery; knowing that with money he may avert crime's consequence. A great poet of the Ying Nation said:

> "Get place and wealth, if possible, with grace;
> If not, by every means get wealth and place."

The struggle to obtain money by trade is cause of nations' crimes. I not give-say details; I but give examples: forcing us to accept opium from In-di; obliging us to open ports to trade; Ying cotton forced on In-di; conquests of many countries to find new markets. Thus with nations, as with men.

Touchstone is test of gold's purity; gold is test of man's purity. It is test of friendship; even of the ties of relationship. The love between brothers has grown cool in dividing father's property; husband and wife have quarreled about sordid profits—thus love of what value? In hour of need if you ask for assistance of a friend, you quickly know he is real friend or only has the name. A man tell me of friend he know for many years; he ask to borrow-give him two *taels*. With excuses he was refused. Friendship not worth two *taels!*

In our friendship, Tseng-Ching, many times test been made; time-time pure gold. Without mixture of baser metals, self-interest, patronage, display and other motives. With you and revered Sun-Yat-Sen, I rich in friends. "Of all sentiments binding one person to another, friendship is the noblest"—these, words of Conti. It inspires man to perfect his virtue, that he be worthy of his friend. In weakness, what support! In endeavor, what spur! In trouble,

what consolation! In gladness, what increase! . . . World's money not buy these blessings.

LETTER XLI

To TSENG-CHING, *from* HWUY-UNG.

January 2, 1912

My dear friend, I not have patience wait for your return letter—new-hear thus joyful and wonderful!

Our origin land Kwangtung has proclaimed Ming Ch'uen; other provinces throwing off Imperial authority! Seeds of Liberty and Reform sown by Sun-Yat-Sen, careless of personal danger, place-place within the four seas, now coming up with vigorous growth; choking rank weeds of Manchu corruption.

You say *queue* is discarded, and that students and soldiers seize pass-come men in the streets and cut off that symbol of subjection to ruling Dynasty, called Ta Ch'ing! This, how good!

My friend, I now-time am perplexed by conflicting sentiments; great desire to go to our leader Sun-Yat-Sen, our associates and look-see your face; also, great desire remain with cherished one. I not have decision between love of country and love of promised wife; one saying "Come!", other saying "Stay!" —I am as one in mid-stream, exhausted; not knowing if more good return, or proceed.

Glorious is reincarnation of black-haired race with myriad reforms under Republic! In short space of time our beautiful dream come true! We awake from sleep of centuries. We but maintain unity and we become powerful, free from foreign control and equal with world's nations. We not wish give law

to them; we not wish they give law to us. Peace was doctrine of our Master and the Sages; peace time-time our aim. Yet necessary be strong; for weakness is in ten thousand square despised and abused.

I read in new-hear paper that Ying King Family make agreement that not more of the deadly drug be sent from In-di below period of seven years to our provinces not growing the noisome poppy. Thus seven ten and three years' quarrel, war and land robbery, because of opium, will end. Not is good history for Ying-ka-li. Thus was our weakness abused.

Contempt for weakness is basis of people's character in this country. It has beginning in the child; he early detects it in the parents. Result is loss of respect; I not say reverence, for that little understood in O-sei-lia. Child wants have one thing, wants do one thing, wants myriad things. Fond parents they can how refuse? Babe thus young and tender; not can be cruel. It cries; appease it in what fashion? Give thing it desires; must not break fine spirit. That time child older, that time can be corrected. More child obtains, more it wants. Parents turn round on themselves and beget impatience; correction necessary. The child not see justice if his wants refused now day, granted above day. Laments loudly; to pacify, has his will. In thus fashion child encouraged in wilfulness. Growing older, have times punished, have times caressed, boy disregards parents; not respecting them. They declare he beyond control and cease struggle, to have peace. Being free, boy goes with idle companions. To be manly he drink great much *Pi-a,* use word *Pla-ti,* scatter his money in horse-betting and *Pi-lia* and with women

that smile in the street. With thus weak parents, same bad result with daughter. She frequent public dances unattended, mixes with bad people, drinks wine, has little Spanish smoke and will to house return-come at *Tsz*. Have time she brings disgrace on family.

Parents protest they loved children too much. Love what fashion? To be means of making offspring selfish and vicious, to cause them be hated, not is love. As years pass this class boy and girl not listen talk of parents, laugh at advice and yield to example of companions. Not a blessing, but a punishment to father and mother. Father is justified cursing his son—son, in cursing his father, even more justified. This not filial piety as the Master taught. Thus my opinion now while.

To be strong in body and mind, "firm as the roots of the bamboo," is top desire of men in Mei-li-pang. This give-say for what reason they not polite. Be polite is take lower seat; they not do that. They not want assistance; their saying is: "Help yourself." At rice if you wait be served you remain hungry, measured one stupid thing. In crowd at ticket office, at iron-road carriage, at theatricals in ten places, that while time you not push and use force, you may be yet waiting. Short while above, man was thrust off platform under fire-cart and crushed. To have seat at lecture hall, you if not strong you must stand. If you polite you not enter hall.

At here you not see quiet order in crowds as in Middle Kingdom. In our big cities with great population thick in narrow streets, you not see pushing with hands or elbows, or quarreling drunkenness,

insults or fighting. Men willing to move one side to allow passage. We not desire follow example of roughness. In this place they, if borrow our quiet order in crowds, and our respect for old age, gain good reform.

More respect is shown to young athlete than to old sage; more fame for known boxer or player of *Foo-poh* or *Kli-kei* than for statesman, poet, musician or painter. I speak of nine parts of the people. For what reason thus false judgment? Is the worship of strength; the teaching of *Sport.*

But nations have same judgment. If you weak, you are despised; if you strong, they have respect and politeness. The stranger think people of O-seilia have much roughness for others and small consideration or sympathy. This not so constantly. Each week I read of men and women, and have-times children, saving lives at great risk. Not is just to say of ten parts of population, they are thus and thus. That thing we look-see not can be judged by outside edge. Within hard covering of the pine-apple is the sweet juicy fruit. At here they hide sentiment; they think show of sympathy weakness. One man I see face day-day in eat-meal room is that class. He hold himself in thus control, he not smile at vertex point of comic thing. He interesting for companion as dead fish. I not great constantly have control to be this fashion strong. That time I let go heart, or drink two three cups of *Pi-a,* I have happy laugh and feel more strong with weakness of laughing.

Is deceiving to measure men from appearance. You, if do that, think they not have sympathy and consideration for the neighbor. Two days above

walking in street I look see laborman bearing on shoulder long board. Seeing face of friend, he quickly round turns body and board and strike person on head side and make him down fall. The tray he carry on head also fall and many sweet-cakes scatter in the mud. Pass-come people stop step, seeing in what fashion person down knocked and greedy boys eating mudded cakes; and they laugh merrily. They not ask if he injured; only two three examine person; he also laugh. They laugh for what cause? Is because labor-man foolish and inferior to beholders? Or is because beholders superior to man down knocked? I have not decision.

Example in same class I notice in food inn. Well clothed haughty woman had chair behind, and not having knowledge it was taken to other table, sat down—on ground boards. Was roar of laughing on four sides. I help heavy woman to stand body; but she away go in anger, not giving thanks. One more example. A soldier acquired in war fracture of jaw. He for three, five moons wear head-bandage and not could speak convenient. His visiting associates at hospital had merriment for strange sounds he make that time he attempts speech. He suffer pain, but he have big gall and smile. Is possible they believe it more good find amusement even in misfortune than add sorrow to pain. This philosophy, not? Thus sympathy not is expressed; is weakness.

Yet, if sympathy felt, I consider fraction be shown. For if altogether not shown, how suit? And sympathy, that time is sincere, is beautiful sentiment. Not having it, friends not have friendship. "Compassion is that which is victorious in the at-

tack and secure in the defense." Is strictly enjoined in Gautama Buddha's doctrine. His four sublime conditions are: "1, Love; 2, Sorrow for the sorrow of others; 3, Joy in the joy of others; 4, Equanimity with regard to one's own joys and sorrows." This last injunction Buddha find obeyed in this country.

Rejoicing with you for rising fortune of origin land, may every blessing come to you.

LETTER XLII

To TSENG-CHING, *from* HWUY-UNG.

March 10, 1912

Dear friend, your welcome return-letter with wonderful new-hear was peace-soothe to my heart. I also have great thing to tell. In short space of time we see face again . . . below period of eight years. I return to Kwangtung go in three, five days. Sun-Yat-Sen he write ask me come to him and help in work of new Republic . . . he and I only ones living of original ten eight associates. Event how great! Sun-Yat-Sen now time President of Republic! Victorious in life-ambition—to away drive Manchu tyrant and establish *Ta chung Hua Min Kwoh* throughout the ten eight provinces! Is difficult all believe! Think one thing, Tseng Ching, at now is end come to monarchy in Middle Kingdom—end of king-rule begun by Chow Dynasty; period more long than 3,000 years! In truth, our Book of History Records, the *She King,* speaks of lives of Yao and Shun beginning a millennium more early. This great event in our history, not?

Ai! my friend, I have made decision, regarding

return to origin land, or at here stay. My country must be one number consideration—thus I leave Mei-li-pang and cherished one. Ai-ya! I not can tell you in what manner I give her my departure's notice. I see in face she have great surprise and great sorrow. She softly entreat me not leave her. I before altogether not believe she have thus affection. I measure myself same class as mule—stubborn, not having compassion. But letter was day before sent to Sun-Yat-Sen announcing departure; I could what do? Yet for me was tearing heart—day for our knotting fixed for April 2nd! Must wait till I return come, in three, five moons. How I feel, I can what say? But I compose heart and speak of my leader, of my country; that moons slip quickly by and we be together for life's remainder. Smiles come again to sweet face; but was as faint sun-beams shining through the mist. I speak-talk of this for what good? I abuse patience, have fault.

Great events, great reforms, my ear hear say. From your graceful pencil, from my revered leader and from public papers. We have already army of quarter million men, with good soldier-law and weapons. When we have wealth from development of our vast agricultural, mineral and industrial resources; when we have arsenals, foundries, yards for ship-building and many of the requirements of nation's power, think-think of the millions of defenders we may have to maintain our rights. Other nations have thought of this, not have?

You tell me Peking and other large cities possess nine parts of advantages of foreign capitals; electric fire for lighting streets and houses, for power in ma-

chinery, telegraphs and telephones; great number of new-hear papers and many factories, cotton and silk mills and myriad other works employing thousands of men and women.

According to I look, is danger proceeding too quickly; being as the spendthrift son of a miser. Not good in correcting fault to fly to other side edge; not change austerity for wantonness, nor timidity for recklessness. Better is be true to old-time wisdom and follow the MEAN between extremes —the virtue between two vices.

You speak of reform in relations of the sexes. This is matter of top-importance with us. We have time-time desired measure of equality. Women, as human beings, have rights equal to men. We for centuries not grant this, for we considered women not having a soul, a hereafter. Girls not had share in property left at parents' death. For them was necessary marriage, that they not starve. They not more have claim on family if married; they belong to husband's family. If they be divorced and not find another husband, they can what do? Thus they careful not give reason for divorce and must suffer bad treatment and cruelty without opposition. Only run-go-out is suicide. Women occupy position of servant to father, husband and son. Not having education, they but little above idiocy; simply the means for child-bearing. Was no union of mind; husband not know other social life than men's society. The softening influence of women, with respect and refinement, in what place? Short time above Viceroy Chang Chih-Tung declared that "the true relation which exists between man and wife is utterly at variance with the prattle about a man and

woman having equal power." Viceroy he dare speak-mouth in thus fashion if married to woman like my cousin's wife? He say, in the words of the *She King:*

> "I will have nothing to do with a wasp,
> To seek for myself its painful sting."

In truth, ages before in our history we read that woman was equal with man. Are instances when she held rank superior to man in poetry, in service to the country, even in leading armies, like Jong Dak of the *Fa* Kingdom. Is possible woman walked too far in man's territory, thus was pushed too far back in her own territory.

We reformers desire women have equal rights with men, in general sense; in few things, subject require investigation. But each sex must not encroach on sphere of other. We not want women be soldiers and coolies; nor men be babe-nurses and makers of women's undergarments. We not wish for scandal of male doctors attending on women in childbirth or in sickness; be equal scandal that female doctors attend on men. Women not capable of supplying wants of their sex, for what reason? They can have same skill and courage as men. They not require restrict activities to only house service, embroidery and the making of clothing.

I have content you telling me, Tseng-Ching, that our women at now cease to cramp feet by binding. Cruel and foolish custom! Manchu kings not introduce. Been custom one millennium. Some women in this country have also desire for small feet and have heels hand's breadth high in middle of foot's sole. Vanity of having little feet, for what pur-

pose? Large feet not serve? They ugly, for what reason? Men not have sorrow if feet large. They useful, not? that time for walking they not too big. They not useful that time they too small for walking. Is curious in what manner opinion formed! Some barbarians wear large rings in nose, some make scars on face, students in Jih-rn-man Kwoh obtain them in sword-fighting—these and ten thousand other foolish things men and women uphold with pride, because is *Fashion*—woman's God they worship, and for whom they willing suffer any pain. They not give thus worship to their Shang-ti.

Thus Sun-Yat-Sen arrive at Shang-hai in January, answer to call of our reformers. Provisional President of Republic! Yet this great triumph he not consider for himself—he willing to yield office people if wish—is for his origin land. You read, not read confession made in February by the Emperor Hsuan T'ung in Decree? These some of his words: "We have . . . memorials . . . requesting us speedily to adopt the Republican form of Government to avoid further bloodshed, and . . . we cannot bear to see the millions in misery for the glory of One Family." Short time below came momentous last Decree from the Dragon Throne! "It is now evident that the hearts of the majority of the people are in favor of a Republican form of government. . . . We . . . hereby invest the sovereignty in the people, and decide in favor of a Republican form of constitutional government." Thus on 25th day of 12th moon of 3rd year of Hsuan T'ung, the Emperor abdicated: had exhausted the mandate of Heaven. The sun of freedom has risen!

Now time is for us correct our faults and lay foundations of a great and virtuous nation.

In ages past men come to us, break down outer wall and enter house. We not desire have the stranger: As our *Tso Chuan*—go-time my constant companion—says: "If one is not of my nationality, his heart is essentially different." In this manner we thought, as many think who not have raised body to other countries. But we not strong enough away drive house-breakers. As prosperity is constantly followed by adversity, misfortune is followed by happiness. Is but matter of time. The cup of destiny holds drink sweet and bitter: if top-side bitter, is bottom-side sweet; if top-side has sweet, bottom-side has bitter. Change is the law of the universe. As Lâo-tse tells us: "Happiness is ever built up on the back of misery; misery is ever lurking under happiness."

With us, invasion of our country was bitter experience. Result was what? We have eyes opened to look-see our faults and our weakness; thus we learn to have strength and not have more invasion. Originally we not willing to learn; but, below space of time, Middle Kingdom say to the Western nations: "Do you teach me what should be my aims. Be to me as the yeast and the malt in making sweet spirits; as the salt and the prunes in making agreeable soup." Thus each year we learn more and acquire strength and not have fear of other invasion. The bottom-side of cup sweet. But the sweets of trade enjoyed by invaders will be followed by the bitter consequence of up raising a new formidable trade rival that may equal, even surpass, other nations.

Opinion of M. Simon, who knew us well, was: "The day that they take a fancy to engage in Western industry will mark a disastrous day for Europe." Mark, Tseng-Ching, these my words: We, if seek the sweets of revenge for wrong done to us, shall certainly taste the bitter enmity of the united nations. To be strong in defense is just; to be strong for offense is sharpening ax for our own decapitation. In the Holy Book of the Christians is much truth in saying: "He that conquers with the sword shall perish with the sword." History tells us same. Thus the not-come be one of peace.

In few days I away go from Mei-li-pang. In this place I have many acquaintances; men and women for whom I have esteem and affection, I have sorrow leaving them. But there is one . . . gave me glimpse of Heaven's beauty in her accomplishments, her manner, her character—her love . . . ai-ya! is difficult leave her, as for the thirsty traveler to take the cool drink from his lips. Yet is only for short period of three, five moons; at end, joy awaits me, how great I not can say. Consolation for me in the interval will be see face of our revered leader and associates, and work for rising majesty of our country.

NOTICE

Poor Hwuy-ung was destined never to return to Australia and his love; nor even to see his native land again and participate in the triumph of his leader, his friend Tseng-Ching and comrades.

The ship on which he embarked to take him to Hongkong encountered stormy weather as they neared the Chinese coast, and a heavy sea coming aboard swept the deck, carrying away a seaman and the unfortunate patriot Hwuy-ung.

J. A. MAKEPEACE.

NOTES

Preface

Tao-t'ai. An officer of the third rank; intendant of a circuit.
Chü-jin. Promoted scholar; corresponds to our M.A. degree.
Kwun. Mandarin.

LETTER I

Lih Ch'un. Commencement of spring.
Honored Elder Brother. Complimentary style, implying no actual relationship.
Son of Heaven. The Emperor of China.
The Old Buddha. Nickname of the Dowager-Empress.
The Dragon Seat. The dragon is the imperial emblem; the dragon seat means the Emperor's throne.
The She King. The book of Odes.
Ai-ya! Alas!
Virtuous Bond. Worthy friend.
The Mean Scholar. Myself.
Let Go Heart. Take courage.
Teaching. Information.
Fireship. Steamship.
Queue. Pigtail.
New Golden Mountains. Australia.
General Kuk. Captain Cook.
The Sound of Whose Name Was Great. Who had great reputation.
Turn Round on Myself. Reflect.
The Black-haired Race. The Chinese.
Ate Our Rice Together. Had our meals together.
Chopsticks. Called "nimble-sons."
Explanation-rule. Meaning.
The Land of Mei. America.
Little Guns. Revolvers.

Ch'i. Anger.
Buying-selling. Business.
Our Ship Had No Eye. Chinese junks have an enormous eye painted on the bow.
Ship-lord. Captain.
The Helm-workman. The steersman.
The Ship Family. The crew.
Clear Brightness. Intelligence.
Gall Bladder. The seat of courage.
No Run-go Out. No escape.
A Cleft in the Land. The Heads.
The Mouth. The harbor.
Mei-li-pang. Melbourne.
Lazy. Exhausted.
Cubit-points. Dimensions.
Early Rice. Breakfast.
Return-letter. Reply.

LETTER II

Fan Kuei. Foreign devils.
Ying-ka-li. England.
Recording Faculty. Memory.
Ten Parts. Wholly. The Chinese had the decimal system before it was thought of in Europe.
For What Cause? Why?
The Prince of Men. Confucius.
Shui-nin. Water buffaloes.
Keu. *Laissez faire.*
Wang. Stolid conceit.
A Little Ignoble Disease on the Body. An indisposition.
In the Time of a Shower of Rain. In a short time.
Women Who Smile in the Streets. Prostitutes.
Ti-tsang. The Ruler of Hell.
The Food and Cups. A feast.
Heaven's Breath. The Weather.
Now-day. To-day.
Keep Their Law. Their discipline.
Honorable Pencil. Handwriting.

LETTER III

Seao Mwan. The grain begins to fill.
How Dare? How dare I accept your praise?
The Middle Kingdom. China.
I Ho Gwan. The Boxers.
Tz'u-hsi. The Empress Dowager.
Flowery Land. China.
To Hang Upon the Teeth. Worth speaking of.
Tael. About eighty cents.
Five Hindrances. In Buddhism. They are Sensuality, Malevolence, Sluggish Mind, Worry, and Indecision.
The Master. Confucius; Analects.
Hung-mao. The English.
Bah-luk-Tsli. Bourke Street.
"Foot and Fist." A Chinese method of fighting, resembling the French *savate.*
Street Surety. Policeman.
"O-lai." All right.
House-fox. A cat.
The Eighteen Provinces. China.
Cangue. A heavy square board fitted round the misdemeanant's neck.
Nature Demons. Natural forces.
Shangti. Missionaries' term for the Supreme Being.
Lao-tse. The old Philosopher.
Red-haired Man. An Englishman.
Ngo-lo-ez. Russia.
Fa-lan-si. France.
Ya-lah. The river Yarra.
Washers of Cotton Clothes. Laundrymen.
Ta-Tsing-Kwoh. The Great Pure Kingdom; China.

LETTER IV

Seao Shu. Slight heat.
Worship. Bows to.
Ten Thousand Things. Everything.
Square Cakes. Loaves.

Great Corn. Wheat.
Three-pointed Implement. Fork.
The Good Spirit of the Tea. Theine.
The Bad Spirit of the Tea. Tannin.
Samshu. Intoxicant.
The Deadly Drug. Opium.
Cow's Flesh. Beef.
The City of the Rams. Canton.
A Solid. Cheese.
"The Female Fowl that Announces the Morning." Meaning that she plays the rôle of the cock-bird.
Ten Parts. All.
The Three Obligations. The relations between sovereign and subject, father and son, husband and wife.
The Perfect Sage. Confucius.
The Five Blessings. They are Long Life, Wealth, Tranquillity, Love of Virtue, Happy End.

LETTER V

Ch'oo Shoo. Limit of heat.
K'ang. Sleeping place; underneath the brickwork is the flue of a fire which in the winter gives warmth.
A Long Box Having Three or Four Small Boxes Sliding in It. A Chest of Drawers.
Small Bags. Pockets.
Steam Horse. Railway steam engine.
Covering for the Hands. Gloves.
A Curious Instrument. A piano.
Meh-li. Mary.
Quangtung. Canton.
In Four Places. The four cardinal points; everywhere.
Root-mind. Conscience.
Tao Chih. A famous brigand.
Obtain Record. Remember.
Wu-ki. Nonsense; lit.: without book.
A Buddhist T'ap. Pagoda.
Feng-shuy. Demonology.

LETTER VI

I Ho Kwan. The Patriotic Harmony Fists, called by Europeans the Boxers.

The Old Buddha. The Empress Dowager.

A Quarter of a Millennium Before. In 1644; the beginning of the dynasty.

Pencilled Language. Written language.

Western Foreign Shepherds. Missionaries.

A Staring Blind Man. Unable to read.

From First Social Rank to Fourth. The *Scholar* is first in rank, because it is the mind that makes man superior to all conditions. Next is the *Agriculturist* who helps to maintain life. Third in rank is the *Builder* who provides shelter. Next is the *Tradesman* who furnishes the requirements of his fellow-creatures. Lastly comes the *Soldier* who neither creates nor supplies, but only destroys.

For the Nose. Handkerchief.

For the Neck. Scarves.

Origin Earth. Native land.

Lao-shih. Respectable, lit.: old and solid.

Zi-feh. From the Australian slang *ziff*, a beard, at present an obsolete facial adornment, though persisting in the "back blocks."

Two Days Before. Two days ago.

Li-pak-tsi. Little Bourke Street.

Return Coin. Payment.

Half Cold. Unconscious.

Associates. Comrades.

Ying Nation. English nation.

Shepherds of the Jesus Sect. Protestant missionaries.

To Rule Sin. To punish.

Struck Die. Killed.

Ah-li. Harry.

The Roaring Lion of Ho-tung. A virago.

LETTER VII

Ta-han. Severe cold.

Jih-rh-man-jin. The Germans.

NGO-LO-EZ-JIN. The Russians.
MEH-PI-SI. Makepeace.
SATIATED SCHOLARS. Learned scholars.
PIDGIN. From *business* English; piginess, pidgin.
MENG-TSZ. Mencius.
WAYS AND DEEDS. Conduct.
SOLDIER SHIPS. Men of war.
DRAGON'S PALACE. Bottom of the sea.
VERTEX GOOD. Most excellent.
THE BUILDING BOARDS. The floors.
POLITE WORSHIP. Week.
THE CLOTHS UNDER FOOT. The carpets.
SWEEP-BUNDLE. Broom.
SKY-AIR. Weather.
KAY. Vegetables.
FOUR QUARTERS. All parts.
A WINE. An entertainment.
KNOTTED. Married.
EIGHT PERIOD CLOCK. Eight o'clock.
ELECTRIC FIRE. Electricity.
RED-COLORED GIRL. Pretty girl.
SELLING HER HEAD. Disclosing her charms.
MY HEART BECAME SOUR. I felt uneasy.
TEN FIVE YEARS. Ten and five—fifteen years.
SON OF T'ANG. A southern Chinaman.
ALTOGETHER NOT. Never.
EXPLANATION RULE. Meaning.
WALK SLOWLY. Good-by.

LETTER VIII

NEW-HEAR PAPERS. Newspapers.
TO MEASURE. To judge.
RICE CHRISTIANS. Those who pretend to be Christians for the sake of their food.
PASSED. Surpassed.
ELECTRIC SERPENT. The telegraph.
LI. About a third of a mile.
KUNG. Confucius.
WATER-HAND-MEN. Sailors.

One Period Bell. One hour.
Firewood. Matches.
Before Time. Formerly.
Hindrances. Worry and Indecision.
Ten Nine. Nineteen.
Isles of the Seas. Japan.
Ming Ch'uen. People power; republic.
Raise Body for Nanking. Journey to Nanking.

LETTER IX

Ta Shoo. Great heat.
Extended My Gall. Gave me courage.
Left Side. The place of honor.
My Heart Is All Consumed. Hope is blasted.
Barbarian Eyes. The foreign consuls.
Dens. Legations.
Place Place. On all sides.
Ten Thousand Square. All parts of the world.
No Bone. No backbone, no importance.
Flower Flag Country. America.
To Return Clear Coin. To pay a debt.
What to Feel? What to think?
Discuss Principle. Strictly speaking.
Ti-pao. Village official answerable for the behavior of the families in his district.
Fu-t'ai. Governor.
Chi-t'ai. Viceroy.
Son of Heaven. The Emperor.
Twenty-four. Really forty-eight, as the Chinese hour is two of ours.
Yew. One of the twelve hours from 5 to 7 P.M.
Seo. From 9 to 11 o'clock.
Sze. Till 1 P.M.
Sing Ch'i. Sunday.
Measuring. Judging.
Chung Kwoh. The Middle Kingdom.
Yellow Springs. The hereafter.
Watch-street Men. The police.
Steam Horse. Railway.

Hanlin. Imperial Academy or College of the Forest of Pencils, founded nearly a thousand years ago. It was abolished in 1912.

Accuse Instructor. A lawyer.

Mountain Sheep. Goats.

Tao Teh. King.

Ka-ling-tsi. Collins Street.

Sixteen Sacred Maxims. These were written by the virtuous Emperor K'ang-hi, who ascended the Dragon Throne in 1661.

Supply My Wants. To assist.

LETTER X

Pih-loo. White dew.

Level Price. Cheap.

Our Famous Wrestlers. Very obese men. Stoutness is considered to be honorable in men and beautiful in women.

The Chief of the Lord of Heaven Sect. The Pope.

Time-time. Always.

Day Below. Next day.

Si-pan-ya. Spain.

The Great Master. Confucius.

Our Wine Measure Is Narrow. Our capability of drinking without becoming intoxicated is small.

A Hundred Boards. A hundred strokes of the bamboo.

Three Kinds of Abundance. Of good fortune, of years, and of male offspring.

Tung Chi. Winter solstice.

A Huge Sum. Four hundred and fifty million taels—£67,500,000—was the indemnity demanded by the Allies.

Mah-ko-po. Marco Pole.

You. Beautiful.

Polite Worship Day Six. Saturday.

Two Ten Two. Twenty-two.

Kli-kei. Cricket.

One Face. At the same time.

Three Lights. Sunlight, Moonlight, and Starlight.

THREE POWERS OF NATURE. Heaven, Earth and Man.
THREE AUSPICIOUS STARS. Of Happiness, Wealth and Age.
THREE SINS. Sensuality, Malevolence and Stupidity.
THREE NUMBER. One-third.
DAY SET. Evening.
OF GOOSE-EGG PATTERN. Oval.
OFFICER YAMEN. Police Court.
PROGENITORS. Pedigree.
FIRST NOT FIRST, SECOND NOT SECOND OR THIRD NOT THIRD. Whether first, second or third.

LETTER XII

LAN-TAN. London.
COW-MILK OIL. Butter.
IN THREE PERIOD BELLS. In three hours.
MOUS. A *mou* is about one-sixth of an acre.
THREE LI SQUARE. A *li* is one-third of a mile.
IN HIGH-LOW. In size.
PICULS. A *picul* equals 133 lbs. About 17 *piculs* equal a ton.
IN LIGHT-HEAVY. In weight.
TO ROAST WATER. To boil water.
RIVER ROADS. River beds.
KING FAMILY. Government.

LETTER XIII

T'SENG MING. Clear brightness.
IN THE NOT-COME. In the future.
CARE OF THEIR HANDS. The Chinese women have the most beautiful hands in the world.
GOLDEN LILIES. In childhood all the toes but the big toe are doubled under the foot, then the ball of the foot is forced back to meet the heel. Foot binding is now discouraged. In 1902 the Empress Dowager issued a decree against the custom.
STEEL LATHS. The corset or stays.
THE SEATS OF RIGHTEOUSNESS AND BENEVOLENCE. The lungs and the liver.

Fa-shun. Fashion.
Root-mind. Conscience.
Earth's Prison. Hell.
Forgive Sin. Pardon.

LETTER XIV

Lih-ts'iu. Commencement of autumn.
Pencil. Handwriting.
Extending My Gall. Rousing my courage.
Recording Faculty. Memory.
The Needles. Acupuncture. The needles, sometimes hot, are driven into the part affected, often with serious consequences.
One Moon Before. A month ago.
Wrist Pulse. The Chinese popular notion is that there are as many as forty or fifty different pulses in the human body.
Wu-ki. Nonsense.
Level Price. Fair price.
To Beg a Plan. To consult.
Carriages Having No Horse. Motor cars.
Thinking Up. Reflection.
Earth Divination. Geomancy.
College Gate. A disciple of Confucius.
Overspreading Trees. The rustling of the leaves and the sighing of the wind in the branches are deemed annoying to the spirits of the departed.
Think-a-think. Reflect.
Resemble Belief. Half belief.
Polite Worship Day Five. Friday.
Foo-poh. Football.
Within Edge. Inside.
Mudlegs. Low fellows.
Eat Injury. Suffer injury.
To Reject-return. Send back.
We Put Off Body. We get away.
Four Square Block. Blockhead.
Origin Earth. Native land.

LETTER XV

NEXT MOON. Next month.
BELOW NOON. Afternoon.
STOPPED STEPS. Went no further.
LORD OF HEAVEN SECT. Roman Catholics.
INDIAN CROSS. The Swastika.
FAVORITES. Mascots.
FORMATION OF THE SKULL. Phrenology.
MING-YEN. "Bright eyes" or fortune tellers.
CLEAR SEERS. Clairvoyantes.
I-TA-LI-KWOH. The Kingdom of Italy.
TA LU-SUNG. Great Luçon; from Luçon, one of the Philippine Islands nearest to China.
TI-TSANG. The Ruler of the Buddhist Hell.
EXTRAORDINARY. The She King.
FACE GLASS. Mirror.
WE MUST FEEL IN OUR HEART. We must devoutly think.
HIGH NAME. Celebrity.
LITTLE MEAL. Breakfast.
CLEAR BRIGHTNESS. Intelligence.
GALL IS SMALL. Courage is at a low ebb.

LETTER XVI

CH'UN FUN. The vernal equinox.
MADE HIS HEART SOUR. Made him uneasy.
ONE MUST TURN ROUND UPON ONESELF. One must deeply reflect.
THERE IS AN ISLAND. Corsica.
I RESEMBLE-HEAR. I fancy I hear.
SMALL GALL. Little courage.

LETTER XVII

THE PRINCE OF MEN. Confucius.

LETTER XVIII

KAY. Vegetables.
ONE AND TWO PARTS (IN TEN). One-tenth or two-tenths.

The Not-come. The future.
Eastern Tartar Savages. The Manchus.
Ta Tsing. The Great Pure Dynasty, founded in 1644.
The Officials. Called by foreigners Mandarins, from the Portuguese *mandar,* to command. The Chinese term is *kwun.* There are nine grades, each with its button of different color and material. There are other distinctions.
General Kol-dong. General Gordon.
Moh-li-song. Morrison.
That While Time. When.
Eaten Loss. Been swindled.
Shame. The shame of humiliation and dishonor.
Big Talk. Lies.
Red-colored Woman. Good-looking woman.
Walk Come Walk Go. To walk to and fro.

LETTER XIX

Seang-keang. Hoar frost descends.
In Obtaining Record. In recalling.
Who Look and Wait. Who are on a visit.
Open Square and Convenient. Wide open.
Honorable Noble One. Referring to a person's father.
Honorable Loving One. Referring to a person's mother.
His Cold Thorn. His own wife.
His Little Dog. His own son.
His Stupid Little Pigs. His own children.
Visitors' Words. Compliments.
This Time. Now.

LETTER XX

Before Life. Previous life.
Peace-soothe. Contentment.
One Number Time. The first time.
Some Piece Thing. Same sort of thing.
I Resemble-remember. I fancy I remember.
Peis-poh. Baseball.
Teh-ni. Tennis.

Pi-lia. Billiards.
Half Cold. Unconscious.
Raising Body. Starting.
Lightning Shadow Pictures. The cinema.
Middle-mind. Liking.
Liver. Benevolence.
Have Time. Sometimes.
Bright Singers. Talented singers.
Measure. Judge.
Place-place. Everywhere.
Happiness Business. Enjoyment.
Time-time. Continually.
Mosquito Girls. Little girls.
To Let Go Heart. To be of good cheer.

LETTER XXI

Sky Air. Weather.
Sea Way. Voyage.
Day-day. Every day.
I Consider in Suspense. I am anxious.
Characters. Handwriting.

LETTER XXII

Piece Fault. Apology.
Yellow Springs. The hereafter.
Danger Point. The crisis.
At Sun Ground. In the sun.
I Raise Head. I begin.
To Eat More Fragrant. To eat with more appetite.
Each Polite Worship. Every week.
1200 Mows. 200 acres.
Shong-song. Johnson.
Chek. Jack.
Cow Meat. Beef.
Si-long. Ceylon.
Above Now Time. Formerly.
Thus Trade. Such trade.
Stands Up Body. Rises.

In White Day. During the day.
Yin. From 5 to 7 A.M.
Yew. From 7 to 9 P.M.
Eh-mi. Amy.
Meh-li. Mary.
Four Ten Five. Forty-five.
Nine Parts of the Day. Nearly all day.
Fat. Cream.
Cow-milk Oil. Butter.
That While Time. Then.
Teaching. Information.
Speak Talk. Chatter.
Thus High. So high.
Closed Hand. Fist.
Cha-li. Charley.
Tah-mi. Tommy.
Chim. Jim.
Look-see. Contemplate.
Smile-talk. Joke.
Two Hundred Cubits. Three hundred feet. One of these trees (*Euc. regnans*) near Thorpdale, Vic., destroyed in 1880, was 375 feet high.
Three Thousand Years. The age of these trees is not known.
Below Time. Afterwards.
Speak-mouth. Boasting.
One Number and Two Number. First and second.
Rings. No sure indication.
One Tael for One Picul. About seventy-five cents for 133 pounds.
Summer Heaven. Summer weather.
Eating Tobacco. Smoking tobacco.
Spanish Smoke. Cigar.
In What Other Land. In any other land.
Heaven Terrace. Veranda.
Narrow Valleys of the Streams. Gullies of the creeks.
Madman Laughing. The kookaburra, or laughing jackass.
Good. Yes.
To What Person. To any person.
Not Is Playing. No joking.

Voice to Send Through Air. Wireless.
Kiali. Cats.
Wah-li-pi. Wallaby.
Tin-ko. Dingoes.
Ming-Chuen. The Republic.
Hsien-sheng. Before born.

LETTER XXIII

Associates. Comrades.
I Ailing Very Heavy. I have been very ill.
Ta-lah. Pallor.
Lung Disease. Consumption.
Below Awhile. After a time.
Speak Mouth. Boast.
Have Times. Sometimes.
Morning-head. Early morn.
Lower Half-day. Evening.
Discuss Principle. Speaking seriously.
Mr. Meh-ken-si. Mr. McKenzie.
Tobacco Cake. Plug.
Horse Rakes. Harrows.
Big Machines. Harvesters.
Ku-li. Coolie, laborer.
New-hear Papers. Newspapers.
Word Collection Book. Dictionary.
Pa-ki. Buggy.
Big Shed. Barn.
Strange Instrument. Accordion.
Flat Metal Box. Mouth organ.
O-sei-lia. Australia.
Koo-ka-pa-la. The kookaburra.
Poh-sum. Opossum.
Ko-ah-na. Iguana; commonly called *goanna.*
Pia. Beer.
Feng-shuy. Superstition.
Shau-ting. Shouting, standing drinks.
Below While. After a time.
Shallow Hand Drum. Tambourine.
Hand Beating. Clapping.

Shoplord. Hotelkeeper.
Walk Come Walk Go. Walk up and down.
Great Road. Highroad.
Wavy Iron Covering. Corrugated iron roof.
Raise Head. Begins.
He Begat More Anger. He grew more angry.
Ah-lik. Alec.
Good Piece Fault. Apology.
Below. After.
Little Brown Men. The Japanese.

LETTER XXIV

According How I Look. It seems to me.
Tatz-mei-nia. Tasmania.
Tatz-alz. Tattersall's.
One Number. First.
Ten in Hundred. Ten per cent.
Ten Two and Half. Twelve and a half per cent.
Ten Parts. All.
Explanation Rule. Meaning.
Worship Hall. Church.
Admiral Fling-tsz. Captain Flinders.
Kah-pa-eng. Carbine.
What Thing. Anything.
Eating the Deadly Drug. Smoking opium.
People of the Flower Flag. Americans.
Meh-si-ko. Mexico.
Ho-lan-kwoh-jin. The Dutch.
Ta-Lu-sung-jin. The Portuguese.
Isles of the Sea. Japan.
Day's Way. A day's journey.
Pot of Tin. Billy.
Tobacco Cake. Plug of tobacco.
Piece Smile-talk. A bit of fun.
Bird Meat. Poultry.
Smoked Pig Meat. Ham.
Cup of Wine. Glass of wine.
Hay-house. Barn.
Long-short. Length.

WIDE-NARROW. Width.
CASH SHOP. Bank.

LETTER XXV

COOL. Cold.
GUEST ON HIGH. Dead.
ALL THE TEN TWO HOURS. Day and night.
THUS GOOD. So good.
WHITE DAY. Day time.
PANEGYRICS. Written about 1122 B.C.
IN ONE PLACE. Exodus, Ch. 4; v. 14.
A JEALOUS GOD. Exodus, Ch. 20; v. 5.
JERICHO. Joshua, Ch. 6, v. 2.
EDGE OF THE SWORD. Joshua, Ch. 6, v. 21.
YE SHALL HAVE THEM. Mark, Ch. 2, v. 24.

LETTER XXVII

DISCIPLE. Luke, Ch. 14, v. 26.

LETTER XXVIII

SPEAK-TALK. Discussion.
FIRE-HEAD. Cook.
BEGETTING. Growing.
CHIEF NURSE. Matron.
SHE HAS MIDDLEMIND FOR SMILE TALK. She likes joking.
THREE POLITE WORSHIP ABOVE. Three weeks ago.
DIK. Dick.
HOW TIME? When?
RECORD OBTAIN. Remember.
CASH-SHOP BOOK. Bank book.
CERTIFICATE. Check.
ASSOCIATE. Partner or mate.
BORROW-GIVES. Lends.
RETURN COIN. Pay back.
HWY-TS-KI. Whiskey.
SOME TURN. Some time.
KOH-LIA. Collier.

CHEN-ING-TSZ. Jennings.
DAY'S WAY. Journey.
KING-KOWA. Kingower.
MOH-LAI-CUL. Moliagul.
PI-AL-PI. Bealiba.
WI-LAH. Wheeler.
MOH-KANG. Morgan.
FAH-NI. Fanny.
SIT-NEH. Sydney.

LETTER XXX

WHAT YOU SHALL PUT ON. Matthew, Ch. 6; v. 25.
SEVENTY TIMES SEVEN. Matthew, Ch. 18; v. 21-22.
GNASHING OF TEETH. Matthew, Ch. 18; v. 49-50.

LETTER XXXI

LAO-TSE. Tao-Teh-King.

LETTER XXXII

GREAT CONSTANTLY. Continually.
BUILDING STEPS. Stairs.
DAY OCCUPATION. Sitting-room.
FOUR WAYS, NO DOOR. No escape.
HOUSEMASTER. Landlord.
GIA-VA. Java.

LETTER XXXIV

T'ANG. Southern China.
MA-DI-LA. Madeira.
CLEAR BRIGHTNESS. Intelligence.
THIS YOU BELIEVE, NOT BELIEVE? Do you believe this?
OIL-CHARIOT. Motor car.
THEY NOT SEE POLITENESS. They are not polite.
EAT INJURY. Suffer injury.
NINE PARTS. Nine-tenths.

Labor Money. Wages.
Injured By the Tooth of Time. Decrepit.
One-wheel Hand-truck. Wheelbarrow.
Document. Pledge.
Foot-walk. Footpath.
The New Contract Holy Book. The New Testament.
Wine. Unfermented wine.
Infirmities. First Epistle to Timothy, Ch. 5; v. 23.
Foreign Drug. Opium.
Speak-talk. Discussion.
Forgive Sin. Pardon.
Rootmind. Conscience.
She Feel. She thought.
I Good Like Remember. Came into my mind.
Eight-legged Talk. Unwieldy.

LETTER XXXV

Cha-ki-spia. Shakespeare.
Mil-tong. Milton.
Beg-eat Man. Beggar.
Consider in Suspense. Are anxious.
Jih-mai-mah. Jemima.
Four Square Block. Fools.
To Give Bone. To give personality.
Earnest. Mencius.
Wine Feasts. Banquets.
Knotted. Bound.
A Leather Workman. A cobbler.
Great Western Isles. Great Britain and Ireland.
More Level Price. Cheaper.
Throneless King. Confucius.
Place-place. All parts.
Slip Out Memory. Was forgotten.

LETTER XXXVI

European Alphabet. That used by England, France, Italy, Spain.
System. The famous Hanlin Imperial Academy, founded

more than a thousand years ago, was abolished in 1912.
MEI. United States of America.
FENG-SHUY. Literally, Wind, Water.
THE LORD OF HEAVEN SECT. The Roman Catholics.
THE JESUS SECT. The Protestants.

LETTER XXXVII

CHUNG-KWOH. The Middle Kingdom—China.
TO EXPEND HEART. To be disheartened.
FOR ONE NUMBER TIME. For the first time.
GROUND BOARDS. Floors.
ELECTRIC FIRE. Electricity.
ENDURE-HEART-BOTHERS MAN. Patient man.
BIG PIPES. Sewerage.
WHERE HEART NOT ONE. Where there is a difference of opinion.
PLACES. Cemeteries.
WHEN YOU LOOK AND WAIT. When you pay visits.
BEGET ANGER. Get angry.
OBTAIN FAULT. Found fault with.
SOUND SIGNS. Shorthand.
BELOW NOON. Afternoon.
MUCH TROUBLE YOU. Thank you.
I BUT REGARD COLD. But I think cold.
LITTLE MEAL. Breakfast.
YOU BELIEVE, NOT BELIEVE? Don't you think?
I RESEMBLE BELIEVE. I fancy.
THUS STORM! Such a storm!
RECORD OBTAIN. Remember.
GOOD. Yes.
CATCH COOL. Catch cold.
ACCORDING TO I LOOK. In my opinion.
CARRY-RAIN'S WIND. The wind that brings rain.
WEST NORTH. Northwest.
ACQUIRE WET. Get wet.
BORROW LIGHT. Thank you.
YOU REGARD. Do you think?
FOUR PERIOD BELL. Four o'clock.
PLEASE. Good-by.

Heaven Black. Night.
Shore Sand. Beach.
Female Child. Girl.
Boring-stones. Diamonds.
Time-time. Always.
Listen Theatricals. Visit the theaters.
Ca-cao. Chocolate.
Shoot-out-scatter. Is squandered.
One Piece-kind With. Similar to.
To Supply My Wants. To help me.
Sleep-room. Bedroom.
Piece. Thing.

LETTER XXXVIII

Man and Han. Manchu and Chinese.
He Write, Not Write? Did he not write?
You Give-say. You explain.
Ten Thousand Square. All parts of the world.
Year Raising Head. Beginning of the year.
Ying King Family. British Government.
I Good Resemble Believe. I half believe.
Soldiers' Law. Discipline.
I Continuously Not Slip Out of Her Memory. She never forgets me.
Iron-worker. Blacksmith.
General Koh-tong. General Gordon.
One Number. First.
Consideration in Suspense. Anxiety.
Strike-die. Kill.
Fa. French.
Speak-mouth. Boast.
Pomegranate. Emblem of large families.
Labor-money. Wages.
Run-go-out. Escape.
At Three Years' Bottom. At the end of three years.
Root-money. Capital.

LETTER XXXIX

Top-good Teaching. Excellent information.
False Limb Maker. Artificial limb maker.
Bark of Si-pan-ya. Cork.
Building Board. Wooden floors.
Self-come Fire. Gas.
From Go-year to Come-year. From year to year.
All Fashion. All kinds.
In People's Talk. In the vernacular.
Go-days' Treatment. Former treatment.
Officer Yamen. Police Court.
Not Acting True. Breach.
Eat-meal Room. Dining-room.
Rice. Food.
Smile-talk. Joking.
She But Not Playing. She was quite serious.
Eat Loss. Suffer loss of money.
Accuse-instructor. Lawyer.
Origin-accuse. Plaintiff.
Wrong, Not Wrong. Right or wrong.
Asunder. Matthew, Ch. 19; v. 6.
Rule Sin. Punishment.
Out-face. Outwardly.
Look-see. Examine.

LETTER XL

One Number. The first.
Nu-si-lan. New Zealand.
Tao-Teh-King. Lao-tse.
Fragrant. Appetizing.
Chih-t'ai. Governor general of two provinces.
Ti-pao. Dean of the village.
Old Contract Holy Classic. The Old Testament.
Cow-child. Calf.
Great Constantly. Often.
Difficult. Analects-K'ung-Fu-tsz.
A Great Poet. Pope.
To Borrow-give. To lend.

LETTER XLI

PASS-COME MAN. Passers-by.
TA CHING. Great Pure.
I NOT HAVE DECISION. I am undecided.
TEN THOUSAND SQUARE. All parts.
IN-DI. India.
APPEASE IT, IN WHAT FASHION? How pacify it?
BEGET IMPATIENCE. Grow impatient.
HAVE TIMES. Sometimes.
SCATTER. Squanders.
LITTLE SPANISH SMOKE. Cigarettes.
AT TSZ. From 11 P.M. to 1 A.M.
GIVES-SAY. Explains.
IRON-ROAD CARRIAGE. Railway carriage.
AT THEATRICALS. At the theater.
FIRE-CART. Steam engine.
VERTEX POINT OF COMIC THING. Extreme of comicality.
LONG BOARD. Plank.
HEAD SIDE. Side of the head.
PASS-COME PEOPLE. Passers-by.
I HAVE NOT DECISION. I cannot decide.
FOOD INN. Eating house.
ASSOCIATES. Friends.
DEFENCE. Tao-Teh-King.

LETTER XLII

RETURN-LETTER. Reply.
WE SEE FACE AGAIN. We meet again.
TA CHUNG HUA MIN KWOH. The Great Flowery People's Country.
THINK ONE THING. Just reflect.
3,000 YEARS. In 1122 B.C.
ONE NUMBER CONSIDERATION. First consideration.
THUS. So.
MY DEPARTURE'S NOTICE. Notice of my departure.
SAME CLASS AS. Like.
FOR LIFE'S REMAINDER. For the remainder of my life.
HAVE FAULT. Excuse me.

OTHER NATIONS HAVE THOUGHT OF THIS, NOT HAVE? Have other nations thought of this?
ACCORDING TO I LOOK. In my opinion.
JONG DAK. Jeanne d'Arc.
JIH-RH-MAN KWOH. Germany.
3RD YEAR OF HSUAN T'UNG. 1912; February 12th.
TSO CHUAN. Book of Aphorisms.

necessary

odernize and deterrent as n the Soviet enals and di- on into more

he Congress just when we s. They seem now will not teral gesture uce the Soviet rce of highly

sighted and d tell the So- States is un- e in maintain-

lso send the llies. In 1983 79 NATO de- es proceeded ut necessary, ATO's deter- ve Soviet nu- ey did so de- urmoil out of

a shared determination to maintain an adequate deterrent. We should not do less. Nor should we give the Soviet Union the impression that they can sit back and wait for the internal debates in this country to produce unilateral concessions.

In its debate on the MX, Congress needs to reaffirm our commitment to maintain a strong modern deterrent, including the deployment of 100 MX missiles as scheduled, starting in 1986. The MX will modernize our ICBM force, which will in turn complement the capabilities of our sea-based and bomber forces. Our security has and should continue to rest on the strong deterrent created by the diversity of the Triad.

As talks with the Soviet Union on the most important issues of our time proceed, this nation must speak with one clear voice. We must demonstrate to the Soviets that the path to nuclear arms reductions lies at the negotiating table, not through unilateral reductions by the United States.

George P. Shultz is secretary of state of the United States.

LETTER

Looking to the future

A salute to Godfrey Sperling for his plea to the President for "A call for a national goals study" (Feb. 19). He